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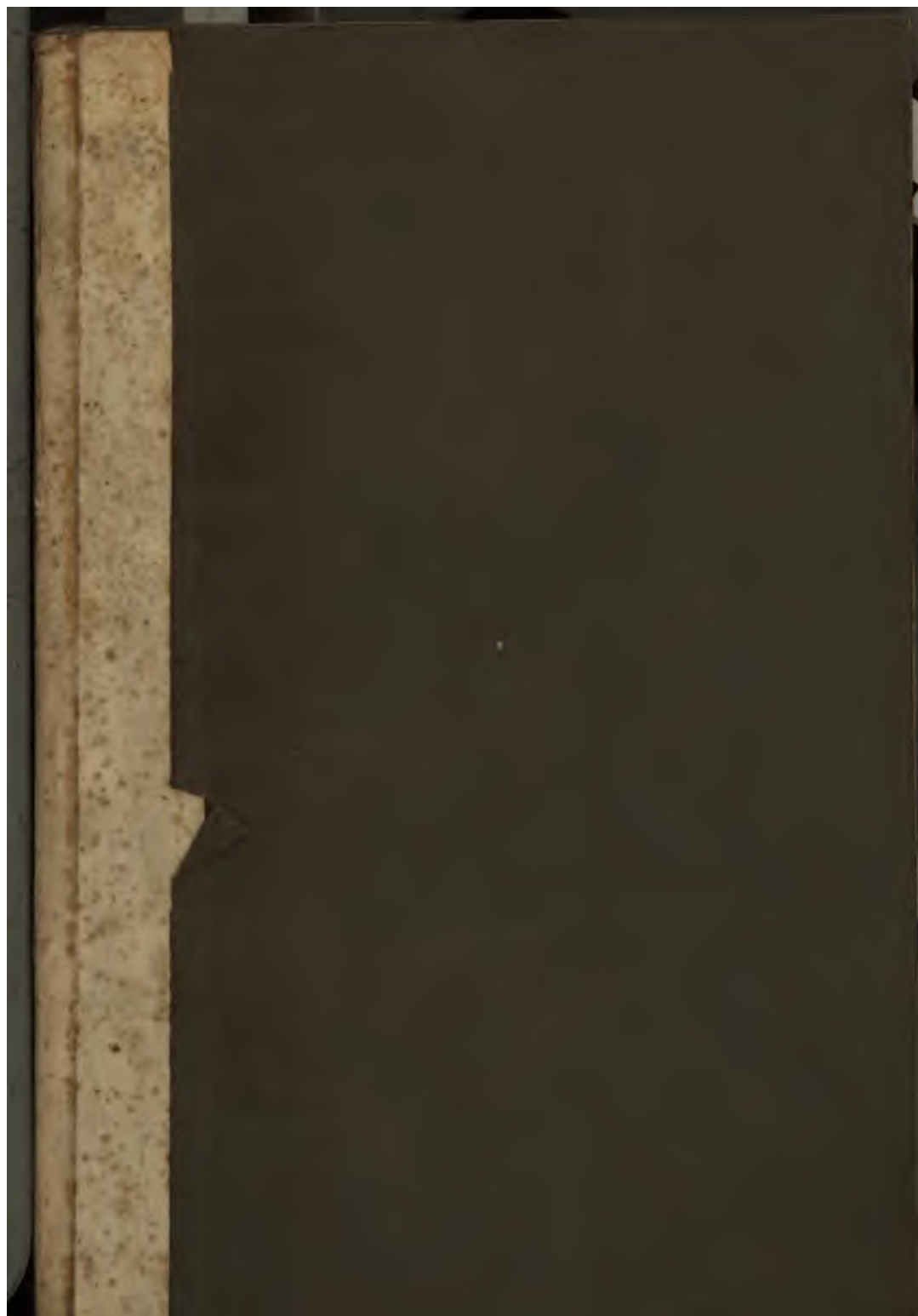
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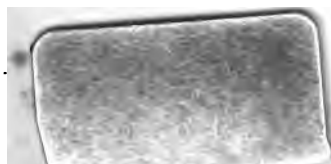
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A LAYMAN'S REPLY
TO
DR. LITLEDALE'S
LECTURE
ON
RITUALISTIC INNOVATIONS.

BY
CHARLES HASTINGS COLLETTE.

"In perils among false brethren."—2 Cor. xi, 26.



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RITUALISTIC INNOVATIONS.

Part I.

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"Custom without truth is but the antiquity of error."—CYPRIAN.

"Whatsoever is against truth, that will be heresy, even old custom."—TERTULLIAN.  
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SOME kind friend having forwarded to me Dr. Littledale's Lecture on "Innovations," challenging or inviting a response, according to the sentiment of the anonymous sender, I have accepted the invitation. The Lecture was delivered in the Assembly Rooms, Liverpool, on the 23rd April last; and is now "reprinted by request," with an Appendix of elaborate notes.

The Lecturer is an "L.L.D." of Dublin University, and "D.C.L." of Oxford. The facility of attaining such handles to a name is well known, and this should make the possessor modest of their display, but we see them paraded on the present and on every available occasion. He also styles himself "Priest of the Church of England," and has become notorious for his attacks on our Reformers and the Reformation. His lecture is brimfull of (to use a mild term) erroneous statements, illogical arguments deduced from these statements, and decidedly heretical teaching viewed in the light of a Churchman. A man who publicly advocates (as does Dr. Littledale) Prayers for the Dead, Vestments, Incense, and the Elevation of the Host, and an "Altar," is a Papist in doctrine, though he may by *profession* be a member of the Church of England. The Church of England recognises only a *wooden table* on which to commemorate the Lord's Supper, in order to follow our Lord's command to partake of bread and wine in remembrance of Him until He come; hence

we call it the "*Lord's Table*." To convert that term to "*Altar*" is to go directly in the teeth of the letter and spirit of the teaching of our Church, and Dr. Littledale knows it. The word "*altar*," as applied to the Sacrament, does not occur in our Prayer Book. Dr. Littledale of course sets that at defiance. The Elevation of the Host presupposes a real corporeal presence; that is, an entire change of the elements of bread and wine into the body of the Lord; and for what purpose is the elevation but for adoration? Dr. Littledale will admit that the adoration of the *elements* would be idolatry. But this adoration is implied in the Elevation of the Host, which is accounted by us idolatry, and Dr. Littledale knows this also. He knows also this practice to be rank Popery, abolished by our Reformers; hence probably his deadly hatred of them. Vestments, Lighted Candles, Incense, are adjuncts to the ceremonies in which the Priests of the Roman Church delight, abolished by the Reformation; and it is probable also, therefore, Dr. Littledale declared that "the leading English and Scottish Reformers were a set of miscreants." All these subjects, treated of in Dr. Littledale's Lecture, I propose to notice in turn.

The Lecture in question was delivered professedly in "defence of Church principles," and in reply to a question put *apropos* to Ritualistic innovations:—"Why should all these newfangled ways of teaching and conducting Church services be introduced, seeing that we got on very well without them for three hundred years?" Now, the drift of Dr. Littledale's Lecture is to show that the "innovations" complained of were institutions in practice *before* the period named; that is, more than three hundred years old; and he thinks, or pretends to think, he has made a very clever defence for the re-introduction into our Church of those practices complained of if he can only show that they existed previous to the Reformation, when those rascally Reformers came and laid their sacrilegious hands on Altars, Incense, Candles, Vestments, Host, and everything that was (in Dr. Littledale's estimation) holy in the Church, and swept them clean away. It is true that he shows some of these practices to be old, some ancient, some even derived from heathens and Jews; but Dr. Littledale seems wholly to forget that there is such a book as the Bible, from which alone his Church professes to derive her doctrine and

teaching. He omits to prove their Bible parentage; but that is characteristic of his school. The practices he undertakes to defend are not found in the Bible. So there is a vital flaw in his pedigree!

Then, again, while he tells us that these matters cannot be settled by a few "off-hand claptraps," he professes that he does not appear before his hearers "in a judicial capacity, to sum up *impartially* for plaintiff and defendant alike, and to leave them to draw their own conclusions," but "to discharge the functions of a counsel, bound, indeed, to allege no falsehood for his clients, nor against their opponents, *but in no way responsible for stating the case against himself.*" Indeed! I have always thought the minister of the Gospel was a "*witness of the truth.*" My idea of the truth is, *the whole truth, and nothing but the truth.* In secular matters we are in the habit of classing in the same category the *suppressio veri* and the *suggestio falsi*. The Lord Chancellor, in giving judgment in the famous Overend and Gurney case, said:—"The objection is not that it does not state the truth, but that it conceals most material facts, the very concealment of which *gives to the truth the character of falsehood.*" But Dr. Littledale is a Priest, and believes, probably, in the efficacy of Confession and Absolution. I maintain, however, that it is very questionable morality to lecture on "divine" or "religious" subjects with the professed determination of suppressing the truth; and without absolutely trenching on falsehood to suppress all those truths which would tell against his arguments and his "innovations." Hence, the total suppression from Dr. Littledale's Lecture of any reference to the Word of God, except in two almost immaterial points not worth discussing, the "weekly offertory" and "daily celebration of Holy Communion;" and these only are cited, as it were, by the way, and in quotations from others.

The characteristic, then, of Dr. Littledale's Lecture is a suppression of the truth. Not but that there are several erroneous, statements also; but I do not designate these as untruths, for I do not believe Dr. Littledale would knowingly allege a falsehood notwithstanding all the bitterness and invectives which pervade the latter portion of his Lecture, when he comes to deal with the instruments which cleared away all that which he seems to cherish as most dear and sacred.

Dr. Littledale may possibly have a great veneration for ecclesiastical trappings, popish forms and ceremonies, and ante-Reformation practices—old, but not old enough to be true; but his arguments would have greater effect, and carry more the semblance, at least, of truth, if he had kept his temper and not been quite so abusive. Moderation in all things! The “martyrs of Robespierre,—Danton, Marat, St. Just, Couthon, and the like” (according to Dr. Littledale), “merit quite as much admiration and respect as Cranmer, Ridley, Latimer, Hooper, and others who happened to have the ill-luck to be worsted in the struggle;” but for these “ruffians” and “miscreants” Dr. Littledale has no bowels of compassion—their “burnings” was “an unhappy blunder!” Yes, an unhappy blunder, but not in the sense intended by Dr. Littledale. Those flames consecrated the *Reformation*, and the truth was sealed by the sufferings of our martyrs. Yes, Dr. Littledale felt keenly the prophetic words of the sainted Latimer, who, in the midst of the flames, uttered the ever-memorable and heart-stirring words:—“We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.” Therefore was the stake “an unhappy blunder!” Oh! Dr. Littledale, and is this your Christian charity? If Foxe and Burnet were “mendacious” and “infamous;” if Cranmer was an “infamous and unscrupulous tool;” if the Reformers were “a horde of licentious infidels,” have you not one tear of compassion to shed for those holy men who faced magnanimously a cruel death, rather than lapse again into those superstitions against which, by the grace of God, they were called to testify? But Dr. Littledale, in the bitterness of his heart, gives us the most pregnant proof of the absolute necessity for a Reformation, and the great work accomplished, when he says that “a Church which could produce in its highest lay and clerical ranks such a set of miscreants as the leading English and Scottish Reformers must have been in a perfectly rotten state, as rotten as France was when the righteous judgment of the great Revolution fell upon it.” If Dr. Littledale’s estimate of the character of the Reformers is correct, and that those Reformers are as bad as they are represented by him to be, does not that fact alone speak volumes, when even such wretches were ashamed of their old associates and their corrupt practices, and that even they sought a Reformation?

Dr. Littledale is himself a living testimony of the truth, at least, of their mission, for he is a priest and a professed minister of that very Church of England of which the Reformers are the alleged founders! But in truth, and in fact, they founded no new church, introduced no new doctrines, they were no new sect. The Church in England existed from Apostolic times. It became corrupt by contact with Rome. Our Reformers brought us back as much as was possible to the profession of the pure and Apostolic doctrines "once delivered to the saints." It is Doctor Littledale and his school that would bring us back to the superstitions of a corrupt Church, the leading characteristic of which is a craving for spiritual and temporal dominion, priest-rule the object, and priest-craft the means used to attain it.

The "Innovations" Dr. Littledale undertakes to vindicate are thus given by him:—

1. Prayers for the Dead.
2. Division of the Sexes in churches.
3. Turning to the East.
4. Daily Celebration of Holy Communion
5. Weekly Offertory.
6. Choral Service.
7. Mixed Chalice in Holy Communion.
8. Sign of the Cross.
9. Vestments.
10. Incense.
11. Lights on the "Altar."
12. Elevation of the Host.

The "Innovations" are justified on two grounds, *Antiquity* and *Development*.

As to *Antiquity*, the most Dr. Littledale can say for them is that they are older than the Reformation, but in this Dr. Littledale has omitted to take into account that a Reformation presupposes corruption, and that the Reformation lopped off, among other things, the "innovations" re-introduced by our High Ritualists. Our Reformers neither founded a new Church, nor introduced any strange doctrine. The principle on which they acted was to bring back the Church as much as possible to the original simplicity of the Apostolic times, for "God is a spirit, and should be worshipped in spirit and in truth." And again.

Dr. Littledale's argument founded on antiquity of doctrine falls short of the point where it ought to begin—the New Testament. None of the "innovations" are there even shadowed forth. It will not be out of place to record the opinions of some of the very early fathers condemnatory of the method adopted by Dr. Littledale as the justification for the proceedings of his school. Tertullian, of the second century, said :—

"Nobody can prescribe against the truth, neither space of time, nor the patronage of persons, nor the privileges of countries; from which things, indeed, custom having gotten a beginning, by ignorance or simplicity, and being grown strong by succession, pleads against the truth. But our Lord Jesus Christ calls Himself the truth, not custom. Nor does novelty so much confute heresy as truth. *Whatsoever is against truth, that will be heresy, even old custom.*"*

Again, he says :—

"Truth does not stand in need of old custom to make it to be believed, nor does heresy fear the charge of novelty. That which is plainly false is made as if genuine by antiquity. For why should I not call that false whose proof is false?"†

And to the like effect Cyprian, Bishop of Carthage, of the third century :—

"Custom without truth is but the antiquity of error. And there is a short way for religious and simple minds to find out what is truth; for if we return to the beginning and origin of Divine tradition, human error ceases. Thither let us return to our Lord's original, the Evangelical beginning, the apostolical tradition; and hence let the reason of our act arise, from whence order and the beginning arose."

"If, therefore, Christ alone is to be heard, we ought not to regard what another before us thought fit to be done, but what Christ, who is before all, first did. For we ought not to follow the custom of man, but the truth of God; since God Himself speaks thus by the prophet Isaiah,—In vain do they worship me, teaching the commandments and doctrines of men. Which very

* Lib. de Veland., Virg. c. i., p. 172. Paris, 1695.

† Lib. de Anima, c. xxviii., p. 285. Edit. as above.

words our Lord again repeats in the Gospel,—Ye reject the commandments of God that ye may keep your own tradition.”*

And once again, let me quote from the great St. Augustine, and let us hear his opinion on the argument founded on antiquity:—

“As if antiquity or ancient custom should carry it against the truth. Thus murderers, adulterers, and all wicked men, may defend their crimes, for they are ancient practices, and began at the beginning of the world. Though from hence they ought rather to understand their error, because that which is reprehensible and filthy is thereby proved to have been ill begun, &c., nor can it be made honest and unreprouable by having been long ago.”

And in the same place Augustine proceeds to observe:—

“But this is a part of the devil’s craft and subtlety, who, as he invented those false worships, and sprinkled some juggling tricks to draw men into them, so he took such course, that in process of time the fallacy was commended, and the filthy invention was excused by being derived from antiquity; for by long custom, that began not to seem filthy which was so in itself. The irrational vulgar began to worship demons, or dead men, who appeared to them as if they had been gods, which worship being drawn down into custom of long continuance, thinks thereby to defend, as if it were the truth of reason. Whereas, the reason of truth is not from custom (which is from antiquity), but from God, who is proved to be God, not by long continuance (or antiquity) but by eternity.”†

These are, I submit, wholesome rules for the instruction of such as Dr. Littledale, who desire to bring us back to the practice of falsities in religion, and in forms of worship to the corruptions of successive generations, which are not to be sanctified because some of them have the supposed recommendation of antiquity. “Custom without truth is but the antiquity of error.” “Whatsoever is against truth will be heresy, even old custom.”

* Cyprianus Cæcilio Fratri, Epist. lxxiii., p. 155, et lxxiv.. ad Pompeium, p. 215. Edit. Oxon. 1682.

† August. Quæst. ex. Vet. et Nov. Testamento. Q. cxiv., tom. xvi., fol. 520. Bassan. 1797.

Then, as to "development." Dr. Littledale considers that having got a footing on the plea of antiquity, the proverbial thin edge of the wedge being inserted, "development" does the rest. The orthodox high and dry dogmatic Romanists will not hear of "development of doctrine." They maintain that all their doctrines were the same from the beginning of Christianity without any change. But the new school, the more learned and less hardy asseverators, shield their innovations under the theory of "development." While Dr. Milner and Dr. Wiseman declared that the custom of praying for the dead necessarily implied a belief in the doctrine of purgatory, Dr. Moehler and Dr. Newman declared purgatory to be a natural development of the practice of praying for the dead. One naturally leads to the other. The ancient Church did not believe in Purgatory; the Roman Church does, and Dr. Littledale must also believe sooner or later, by "natural development," if he has not already come to this belief. Then, again, the belief in the real corporeal presence was antecedent to the practice of the Elevation of the Host, and therefore Dr. Newman informs us that the Elevation and Adoration of the Host were consequent and inevitable developments of the supposed carnal presence of the Lord's body and divinity in the consecrated bread! And this is just the principle on which Dr. Littledale proceeds in his Lecture on "Innovations:"—"That the Christian body in the nineteenth century should be exactly the same in all its outward aspects as in the first or second century is clearly impossible, even if it were desirable. The whole condition of society is so different that an institution fossilised nearly two thousand years ago would have no influence whatever. 'Growth,' as Thomas Scott, the great Evangelical leader, once said, 'Growth is the only evidence of life,' and if Christianity be a living power it must grow, and, in a sense, change as time goes on. That is what Dr. Newman expressed long ago under the name of Development. All we have to look to is that the development be natural, orderly, and consistent, and not the addition of some completely foreign element, nor yet the disproportionate enlargement of one or more parts. The tiny button of flesh which we see on a baby's face may expand in the lapse of time into a high aquiline nose, and we never dispute its identity with the undefined lump of twenty years before. But a human

nose assuming the relative size of an elephant's proboscis, or a sixth digit springing out of the hand, would not be a healthy growth, but monstrous disease—disease as unquestioned as that involving the loss of an eye or leg. Thus, in taking our retrospective glance over early Church history, we have not merely to ask ourselves, 'Is such a doctrine or such a practice clearly and emphatically stated in primitive times?' but 'Is it a fair and reasonable deduction from ancient usage?' In a word, has it grown naturally, or been stuck on artificially?"

Under this plea, therefore, of development any and every Popish dogma and doctrine may be justified. It was along that greased plank that Dr. Newman so pleasingly glided into Romanism, and on which Dr. Littledale and his school are taking their journey, if they have not already arrived at their goal. "All we have to look to is that the development be natural, orderly, and consistent!" We have, therefore, gradations; we might name each individual step on the ladder, some on the very verge of Popery. When the theory is once set afloat and sanctioned, who is to prescribe the limit of its operations, who is to regulate the gradations? Dr. Pusey, Dr. Littledale, Dr. Lee, Mr. Purchas, Dr. Manning, Dr. Newman. It is the blind leading the blind, and they all fall into the ditch. But for *our* direction in all these difficulties *we* have a guide which is a lamp to our feet, lest we also stumble. Here Dr. Littledale's conscience pricks him, for he was taught on his ordination that "the Scriptures contain all things necessary for our salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;" and a little blush suffuses his cheeks. He cannot entirely, as a professed "Anglican priest," ignore that wholesome rule, and it flitters before him as a spectre:—

"Here some one will say (he chimes in), 'We have a plain and simple test by which to try all such questions. Bring them to the touchstone of Holy Scripture.' Now, it is very true that the Bible will help us a great deal in such an inquiry. There are plenty of usages and doctrines current amongst us respecting which we can say at once that they contradict the Bible or that they agree with it, or, at any rate, do not contradict it. But the number of matters which we have to settle somehow according

to its spirit, where the letter gives us no direct help, is very large. Take a very plain and common instance."

Now, "gentle reader," how think you Dr. Littledale justifies the setting aside of the Word of God to sanction his traditions—prayers for the dead—vestments—incense—lights on the altar—Elevation of the Host! He gravely tells us; and this is his only plea:—

"There is not a word about *Sunday Schools* from one end of the New Testament to the other. There is certainly nothing that even an enemy could twist into a condemnation of them. But if you wanted to find Scriptural authority in their favour, much more to draw up a code of laws for their management, not going beyond the covers of the Bible, you would find your task a puzzling one."

And because there is not in the Scriptures a word about Sunday Schools and laws for their management, and that we really do adopt, notwithstanding, Sunday Schools, therefore we are justified in praying for the dead, falling down and worshipping a piece of bread, dressing in gaudy vestments, and in reintroducing the heathen custom of incensing, and also of lighting up our "altars," as if the great God and Architect of the Universe, who made the stars and sun to shine, delighted in these feeble glimmers, the type of the minds of those who could conceive such ideas and put them into practice. The logical conclusion is irresistible!

It is on these two fallacies—Antiquity and Development—that the entire theory of Dr Littledale's Lecture, in justification of his "innovations," is based. One scarcely knows which to do, to admire the boldness of a man who advances such feeble arguments in order to convince a discerning public, or to pity the possessor of the dulled intellect who can persuade himself that he is really advancing a logical and consistent argument to enforce his erratic eccentricities. One would suppose, seeing the adjuncts "LL.D." and "D.C.L." to the Rev. Mr. Littledale's name, that the study of the sciences embraced under those titles by a student of divinity, had a decided tendency to effect a softening of the brain. The University that conferred the honours has reason to be proud of her pupil!

I.—*Prayers for the Dead* stands first in Dr. Littledale's list, and he thus introduces the subject:—"Are prayers for the dead an innovation?" "O dear, yes," some one replies, "they are a mere Popish invention of late date, and the Church of England rejects them for that reason." Here, in the outset, are two misrepresentations. No person who knows anything of the subject makes any such allegation either as to the invention or rejection of the practice. Praying for the dead was one of the earliest innovations introduced into Christianity, and before the Church was what is called Popish; because the prayers for the dead, found in the early Liturgies were such that no modern Romanist would use. These prayers included the Patriarchs, Apostles, Saints, and even the Blessed Virgin Mary. And, again, the modern practice of praying for the dead in the Roman Church is inseparable from the doctrine of Purgatory. Dr. Milner and Dr. Wiseman directly put the question: To what purpose are we to pray for the dead if there is no Purgatory? Dr. Newman states that the doctrine of purgatory is a direct and natural development of the practice of praying for the dead. That the early Church did not believe in Purgatory Dr. Littledale must, unless he is a downright Romanist, admit; indeed, it is not pretended that the Apostles or the Blessed Virgin Mary went to Purgatory, and therefore the prayers for the dead in the early Church had not for their object the relieving them from that imaginary place. But, nevertheless, the doctrine of Purgatory is a result and "natural development" of the teaching that the departed can be assisted by our prayers, and indulgences is a further development of Purgatory, as they profess to remit *temporal* punishments due to sins in this life and in purgatory; and the doctrine led to other gross abuses, such as Masses for the dead, bequests of property to the Church for the repose of the soul, and death-bed bequests. Indeed, superstition got so high, and the rapacity of the priests became so insatiable, that our Reformers struck at the very root of the evil by sweeping away the *source* of all this mischief—prayers for the dead—there being no precept or warranty for the practice in Scripture. What was the result? One of the greatest sources of revenue to the priests was dried up, for with it went Purgatory, Indulgences, and Masses for the Dead. It is not true, therefore, that the Church of England rejected the practice

because it was a recent Popish invention. But the fact that our Reformers did sweep away all these abuses is quite sufficient for Dr. Littledale and his school to inveigh against them. Impute what motives Dr. Littledale may to the Reformers, he cannot lay to their door the crime of trading upon the fears and credulity of the public. If they had been the desperate ruffians and miscreants, the infamous and unscrupulous vagabonds Dr. Littledale represents them, they would have perpetuated the frauds out of which they might have enriched themselves by trading on the weakness of human nature, and the terrors and superstitious fears of the people. Dr. Littledale would, if he had the power, bring back the practice; what guarantee have we that the same "natural developments" would not again follow?

The history of the introduction of the practice is very interesting. In the first two centuries there is no trace of prayers for the dead. The end of the second century was a period of great persecutions, and martyrdom was considered a passport to heaven. It was the custom among the Greeks to celebrate the memorial of their heroes at their tombs to excite their followers to emulate their deeds of valour. Christians (of whom the greater part were Greek converts), in order to encourage each other to suffer death for the Gospel, imitated this Greek custom. They gathered the relics of the martyrs and honourably interred them. An annual commemoration, called *The Day of their Nativity*, or birthday to heaven, at their tombs or cemeteries, was then celebrated on the day of their death. At these meetings, after prayers and reading of the Scriptures, they rehearsed the names of the martyrs and their deeds. Thanksgivings were offered to God for their victory, with an exhortation for the living to imitate the virtues of the departed. Eusebius, the ecclesiastical historian, in a few words, records this practice:—"There (namely where the bodies were deposited), if it be possible, meeting together with joy and gladness, the Lord grant us to celebrate the birthday of this martyrdom, both in memory of those who have wrestled before us, and for the exercise and preparation of those that come after us."*

Offerings then began to be presented on these celebrations in memory of the departed. Hence the custom of offerings for the

* Eccl. Hist. lib. v. c. ix, and lib. iv. c. xv.

dead; and these were generally made by the parents of the deceased. This was a Jewish custom, and introduced by the Jewish converts. The gifts were distributed to the poor. Tertullian describes also all these ceremonies, and specially notes that the practice was founded on *custom*, and not on Scripture.*

Now, it must be noted that among the early Christians there was a division of opinion as to the time of resurrection, and of the intermediate state. Some believed that the bodies or souls waited the general resurrection; some believed that they were in partial blessedness; others that they passed at once to the beatific vision. It will be seen, that, with the practices above referred to, and with those views, how natural and easy was the transition to prayers for the dead, whom they then considered were only in a partial state of enjoyment. The general intent of the prayers, we find by the early Liturgies, was for a consummation of their happiness. But there is no trace whatever of prayers for their release from the fires of Purgatory.

Such, then, is the origin of the practice. But Dr. Littledale desires to trace its introduction to even an earlier date.—“If you look (he says) in the last three verses of the second Book of Maccabees you will find that more than 150 years before the Lord’s time the Jews prayed for the dead,” and while he admits that “this does not prove whether the Jews were right or wrong in praying for the dead,” he contends that “it shows clearly enough that they did it.” I take issue on this, and deny the premises and the truth of the deduction.

The generally received most authentic copy of the Greek of the Maccabees is an ancient manuscript preserved in the Vatican library, which is considered above 1,200 years old; an exact copy of this was reprinted in 1587, by the authority of Pope Sixtus V. The following is a literal translation from the Greek of this version, which I borrow from an eminent scholar.†

(43.) “And having made a preparation of 2,000 drachms of silver, according to a collection made man by man, he sent to Jerusalem to offer a sacrifice on account of sin, acting altogether

* De Coronâ Militis, cap. iii., p. 121, Paris, 1634.

† See the subject elaborately argued in the “Catholic Layman,” August, 1854, p. 94. Dublin.

well and correctly, reasoning concerning the resurrection. (44.) For if he did not expect that the slain should rise, it would have been superfluous and trifling to pray for the dead. (45.) Besides, seeing that a most excellent reward is reserved for those falling asleep with piety, a holy and pious thought. Wherefore, concerning the dead, he made atonement to be loosed from sin." (2 Macc. xii. 43-45).

Here the offering was not for the dead, but "on account of sin." By omitting the full stop after "pious thought," in verse 45, the passage has been perverted. It was the belief in a reward for those who died the death of the righteous that the author of this book called a holy and pious thought. The atonement was not stated to be made for the dead, but (*peri*) concerning the dead. This atonement was in fact made for the living, and not for the dead, according to the law of Moses prescribed by the Book of Leviticus iv. 13-31. Under the circumstances, it was the duty of Judas Maccabeus to have such a sacrifice offered at Jerusalem, not for the benefit of the dead, but that the living might be delivered from the sin or guilt which the wickedness of the slain had brought upon the whole people. And this becomes more evident when Judas provided the sacrifice by a "collection made man by man;" so that each should contribute to the atonement which was made for the people as a whole. According to the law of Moses it was the duty of Judas to offer sacrifices for the living, and not the dead. Sin offerings for the living was a Jewish custom. The Blessed Virgin, on the birth of our Lord, went to the temple and offered up a sacrifice as a *Sin Offering*.*

We must now bear in mind that the Book of Maccabees is not inspired, and the writer was nothing more than an historian recording facts. But, as it is not unusual with historians to express their own opinions while recording such facts, the verse 44 cannot be considered as *fact*, but an *inference* which the writer draws from the facts which he relates. How could the writer know the thoughts of Judas's mind? How could he know that Judas was *thinking* of the resurrection? As a fact he must have been wrong in supposing that Judas offered this sacrifice with regard to the resurrection of the dead, for such was not a Jewish

* Luke ii. 22-24. Leviticus xii. 6. Numbers viii. 8.

custom, and Romanists should be the last to conceive such an idea, for the slain died in mortal sin; they carried under their clothes the proofs of their idolatry.*

If the sacrifice was for the dead it was for those Judas knew died in idolatry and mortal sin, and the Jewish law commanded idolatry to be punished with death.†

We therefore reasonably conclude that the historian was merely expressing his own reflections. And the passage is thus by no means so clear as Dr. Littledale's superficial, off-hand, and flippant remarks would lead his hearers to conclude.

Again, Dr. Littledale is in error when he says that in the present day, in the Jewish service, prayers for the dead are used. This was an assertion made by Dr. Wiseman in his Lecture on the "Doctrine and Practices of the Catholic Church." It is a significant fact that these Ritualists rely on Romanist writers for all their arguments. I applied to the principal Rabbi in London for information on this subject, and he replied that the Jews do not pray for the dead; that in their service there are no prayers for the dead; but on solemn occasions they repeat the Penitential Psalms, in memory of the departed, and that there is no more reason for asserting that the Jews pray for the dead than that the Anglican burial service sanctions such a practice.‡ So we come back to the fact that the practice was an early custom, but was neither sanctioned by the Scriptures nor Apostolic tradition; that it resulted in gross abuses is true, and therefore the Reformed Church of England wiped them out of our services altogether. Dr. Littledale and his school would seek to bring us back to Popish practices, their object being to enslave the mind and exalt the priesthood, priest rule and priest pride being dominant.

In concluding this subject I cannot do better than transcribe the following passage from one of our Homilies, which clearly lays down the doctrine and practice of our Church:—"Now, to entreat of that question whether we ought to pray for them that

* See Douay note to Deut. vii. 25, 26.

† Num. xv. 30, 31.

‡ This statement having been questioned the reader is referred to my remarks in the Appendix.

are departed out of this world or no? Wherein if we will cleave only unto the Word of God, then must we needs grant that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life, the one proper to the elect and blessed of God, the other to the reprobate and damned souls, as may well be gathered by the parable of Lazarus and the rich man (Luke xvi.), which place St. Augustin expounding saith on this wise, That which Abraham speaketh unto the rich man in Luke's Gospel, namely, that the just cannot go into those places where the wicked are tormented: what other thing doth it signify but only this, that the just, by reason of God's judgment, which may not be revoked, can show no deed of mercy in helping them, which, after this life, are cast into prison until they pay the uttermost farthing? These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of Purgatory, which is grounded upon the saying of the Gospel, 'Thou shalt not depart thence until thou hast paid the uttermost farthing.' Now, doth St. Augustin say that those men which are cast into prison after this life on that condition may in no wise be helpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again. Therefore, let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For, as the preacher saith, 'where the tree falleth, whether it be towards the south or toward the north, in what place soever the tree falleth there it lieth' (Eccles. xi.). Meaning thereby that every mortal man dieth either in the state of salvation or damnation, according as the words of the Evangelist John do plainly import, saying, 'He that believeth on the Son of God hath eternal life; but he that believeth not on the Son shall never see life, but the wrath of God abideth upon him' (John iii.). Where is, then, the third place which they call Purgatory?—or where shall our prayers help and profit the dead? St. Augustin doth only acknowledge two places after this life, heaven and hell; as for the third place, he doth plainly deny that there is any such to be found in all Scripture. Chrysostom, likewise, is of this mind, that unless we wash away our sins in the present world we shall find no comfort

afterward. And St. Cyprian saith that after death repentance and sorrow of pain shall be without fruit; weeping also shall be in vain, and prayer shall be to no purpose. Therefore he counselleth all men to make provision for themselves while they may, because when they are once departed out of this life there is no place for repentance nor yet for satisfaction. Let these and such other places be sufficient to take away the gross error of Purgatory out of their heads; neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayer, the other is without redemption."*

Such being the teaching of the Church of England on this subject, it is manifestly dishonest on the part of the Ritualists to reintroduce a practice so emphatically condemned.

II.—*Division of the Sexes in Churches.*—Dr. Littledale admits that this is not a doctrinal question, but is "simply a matter of convenient arrangement, *for obvious reasons, in free and open churches.*" I do not know that this is a Popish practice. He carries us to the fourth century for the custom, and notices also the fact that the Jews separated the sexes in their churches. The Jews, we know, deny the presence of females as part of the worshipping congregation; and it is only in some more modern buildings that they are allowed to sit in open galleries. But is that a justification for the separation of sexes in a Christian place of worship? Why should the husband and father be separated from wife and daughter, and son from mother and sister in worshipping God? It is unhappily true that abroad Romish churches are on the Sabbath too much like fairs, or busy markets, and it is notorious that there the opportunity is too often taken for making assignations. We also know that at home more than a half of the audience at these Ritualistic exhibitions, which appear purposely made to imitate the Popish Mass, and other Romish sensuous ceremonies, go to witness these strange performances out of curiosity. "Have you been to St. Alban's?" to "Margaret-street?" &c., "You ought to go," are common ex-

* Third part of the Homily concerning Prayer.

elations. The congregation, therefore, is necessarily strange and migratory. "The sexes (Dr. Littledale tells us) are separated for obvious reasons!" What are, I would ask, these "obvious reasons?" Does he really consider that such a separation is actually necessary for the cause of morality? Let the frequenters of such places think of this, and the insult offered to them, and also let Dr. Littledale apply to his own conscience the motto of the Sovereign—"Haut soit qui mal y pense!"

III.—*Turning to the East.*—On this subject Dr. Littledale says:—

"There is another practice so exceedingly harmless, that if I had not the facts before me, I should have thought no one would have made it the matter of complaint. I mean turning to the east in prayer or at the Creed. Is that usage new or old? Again I quote Mr. Riddle:—'The Jewish religion required all persons in praying to turn towards the west, because the Holy of Holies was situate in that direction. On the other hand, the Christian Church adopted the practice of praying with the face towards the East; and though the New Testament is silent on the subject, we find that such was the universal practice alike of the Eastern and Western Churches from the second century downwards—and to this practice no small degree of importance was attached.' So, turning to the East is at least 1,700 years old amongst Christians."

Is Dr. Littledale prepared to adopt any Eastern or Western custom because of its antiquity? It is a pity Dr. Littledale did not go a little further back, and he would have found that turning to the East was an old Pagan custom. It was Vigilinus, Bishop of Rome, A.D. 538, who ordered that the priest standing at the altar should turn his face to the East; and from this they likewise adopted the other Pagan custom of placing the altar to the east of the church. Vitruvius, an eminent architect of the age of Augustus, informs us that when the Pagans built their temples they placed their choir and principal idols towards the East.* The ancient Pagan Romans also turned to the East when they sacrificed. Mosheim, in his chapter on "Rites and Ceremonies," says that "nearly all the people of the East, before the Christian era,

* Lib. iv. c. v. Amst., 1649.

were accustomed to worship with their faces directed towards the sun rising, for they all believed that God, whom they supposed resembled light, or rather, to be light, and whom they limited as to place, had residence in that part of the heavens where the sun rises. When they became Christians they rejected the erroneous belief, but the custom which originated from it, and was very ancient and universally prevalent, they retained. Nor to this hour has it been wholly laid aside.* The ancient idolaters used to worship the sun, turning to the East.† The Manichees (an heretical Christian sect) also prayed towards the East. Leo I., Bishop of Rome, (A.D. 448) ordained that, in order to discern Catholics from heretics, the latter should turn towards the west to pray.‡ In the Christian temples at Antiochia, in Syria, the altars were placed towards the west, and not the east.§

I do not know whether Dr. Littledale is proud of the parentage of this particular custom, but there are several others of equally Pagan origin which he and his school may (with Romanists) with equal propriety adopt. You may see these Ritualistic gentlemen at the Communion Table turn their faces to the wall, the nose one inch from the plaster or ornamental tiles, and they set that down for veneration or reverence! It looks at least very absurd! It is nothing but a Pagan piece of superstition unworthy of a Christian worshipper of the GREAT SPIRIT which pervades the entire universe, who is located neither in the east, nor the west, nor north nor south.

IV.—*As to Daily Celebration of the Holy Communion.*—"Is that an Innovation?" (exclaims Dr. Littledale). "It looks like it, when we think in how many places three or four times a-year is thought enough; and how rare even still Communion every Sunday is throughout England." If, however, we turn to the Ritualistic "Little Prayer-book"|| under the title, "Precepts of

* Eccles. Hist. cent. 11, pt. 2, cap. iv., sec. 7.

† Ezek. viii. 16, and Deut. iv. 17.

‡ "Ad occidentem conversi Deum colerunt." *Epist. Concl.*, Tom. I. fol. 332; Colon. 1606; and Cardinal Baronius *annal. ann.* 443. Num. 8. Tom. vii., p. 556, Lucæ, 1741.

§ Socrat. Eccl. Hist. in Euseb. Lib. v., xxii., London, 1769.

|| London, 1867, p. 6.

the Church," we find three times recommended as quite sufficient "4. 'To receive the Holy Communion at Easter, and twice a-year besides" (Christmas and Whitsuntide). Where a person holds such Popish notions of the Eucharist as Dr. Littledale and his school do, who, in fact, profess to believe in a *real objective* presence, and more especially when they pretend that by their own magician hands they can convert a piece of bread into the body of our Lord, with soul and divinity, and if they really believe the Popish "*opere operato*" theory, why, the oftener they partake of the Sacrament, of course, the better. But, as our Lord never enjoined a daily repetition, most of us, who have to get our bread by the sweat of our brow, feel that there are other Christian duties to be performed than attending a daily administration of the Sacrament, even though administered by Dr. Littledale. To support the proposition he brings the "staunch Protestant," Mr. Riddle, "into court," who testifies that "in the second century there are evident traces of the observance of the Lord's-day and the celebration of the Lord's Supper regularly on that day:—'But we must not suppose that the celebration of this Sacrament was absolutely restricted to the Lord's-day in the ancient Church. On the contrary, a daily celebration appears to have been recommended and to a certain extent practised. It is probably to this that allusion is made in Acts ii. 42, 46.' So there another Innovation (adds Dr. Littledale triumphantly) goes back to the Apostles." I know of no one who would desire to interfere in the daily repetition of the celebration, especially if there is a congregation. It is not the daily celebration, but the manner and intent of the act performed, to which we object. But the off-hand manner in which Dr. Littledale concludes that the Apostles administered the Sacrament daily is truly charming.

V.—*The Weekly Offertory*.—"There is another usage (says Dr. Littledale) about which a terrible hubbub was made when revived amongst us not many years ago. I mean the Weekly Offertory. Now, how old is that? Let St. Paul answer. Here is what he said more than eighteen hundred years ago: 'Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, so do ye. Upon the first day of the week let every one of you lay by in store, as God hath prospered

him, that there be no gathering when I come.' 1 Cor. xvi 1-2. That is, the Apostle set his face against charity sermons, and preferred the usage which we have heard called an innovation."

This text and another before noticed are the only two references to the Scripture made in Dr. Littledale's lecture! Talk of private interpretation of Scripture after this! However, let that pass; it pleases Dr. Littledale. But I am not aware that weekly collections have been inveighed against. I presume the giving is quite optional, and considering the very migratory character of the congregations which usually frequent these exhibitions, and the entrance being free, it is not at all unreasonable that the money-bag should be sent round. This is done also in Popish chapels, and why should it not be done in Dr. Littledale's? But where the congregation is a regular fixed congregation, other and more convenient arrangements are entered into. But notwithstanding the very striking text cited by Dr. Littledale, I doubt much whether St. Paul, if he could now come amongst us, would censure the practice of giving charity sermons in aid of schools, hospitals, dispensaries, or missionary societies, though I think he would look on with astonishment if he saw Dr. Littledale bobbing about before his lighted altar and "grimcrack" ornaments, and elevating pieces of bread to be worshipped, himself being decked out in gaudy vestments in a cloud of incense! We do not object to the fact of raising funds every Sabbath, if people will give; and which, however, I have no doubt are duly and properly disposed of, except when expended on their idle decorations, which unhappily is not unfrequently the case.

VI.—And this leads us to the subject of *Choral Service*:—"Take Choral Service next. Is that an Innovation?" asks Dr. Littledale. "It is not easy to say yes, with our Cathedrals staring us in the face, but there are people bold enough to assert it, nevertheless. Let us take Mr. Riddle again. 'In the first ages of the Christian Church the psalms were always chanted or sung.' Again, 'The practice of alternate or choral singing originated in the East, perhaps with the celebrated Ignatius of Antioch.' This Ignatius was a pupil of St. John the Evangelist, and was martyred in the year 115. So Christian choral service is, at least, seventeen hundred and fifty years old. There goes out another innovation."

Dr. Littledale knows too well that it is not the singing or

chanting of psalms, or of alternate choral singing, of which we have to complain in the Ritualistic Church service; but it is first making the entire service almost a dead letter, in fact unintelligible by the manner of its *performance*, the intoning, and even gabbling of the prayers. Supplications and thanksgivings are recited all in one monotonous drone in "G," not unfrequently running into another key, with a supreme contempt for all full stops and commas, and therefore of common sense, and with imitations of all Popish practices in the celebration of their services, so that a stranger coming in after the commencement of the service, particularly the Communion Service, may well mistake the exhibition for a Popish service. It is a long time before he can even recognise that the prayers are, in fact, our own Church Service. How appropriate is Dr. Littledale's own expression, applied by him to the Bible being read without a Bible spirit, "to me it seems like repeating the receipts in a cookery-book to a starving beggar, instead of giving him something to eat!" The Communion Service is made as much as possible to resemble the Popish mass. The prayers repeated by the minister with his back to the people, and literally mumbled over, are interrupted by long pauses for genuflections and sundry bobblings about. The deception appears intentional, and is completed by the use of candles, crosses, vestments, incense, and processions. It is something far beyond our cathedral services. One "country cousin" said she had not had such a treat, when she had witnessed one of these Ritualistic performances, since she had seen the Opera of *Faust*. The Haydock harvest festival was but a "natural development" of the system, and that was said to be a happy blending of the Opera and Covent-garden Market. Dr. Littledale is an advocate of "development," and here we have one Anglican Priest outbidding another—a perfectly natural process, if we admit the development theory. Choral Services may be all very nice and pretty, and an artificial substitute for devotion, spiritual exercises, and prayer. Some minds are more imaginative than others, and require tickling and external excitement. Prayer with the understanding is a dull, cold, monotony with such. After Cathedral Service did ever any one hear of other remarks than, "how sweetly that little boy sang that solo;" "the anthem was really charming;" "how dreadfully cracked

was poor Richard's voice, it was perfectly dreadful!" As a general rule, where there is a choir they have all the "performance" to themselves. It may be all very pretty, but it is not devotion. But the choral service is the least objectionable part of the Ritualistic exhibition. The bowings, crossings, vestments, incensing, added to the most irreverent mode of repeating the prayers, form a ceremony of aggregates more resembling a Roman Catholic Mass House than that of a Church of England place of worship.

And all this naturally leads us to the devotional developments of the *Sign of the Cross, Incense, Vestments, and Lights on the Altar*, practices tending to one direction—the creation of a "Priesthood," to familiarise us with Romish adornments and practices, which again naturally lead to the adoption of the doctrines themselves, of which they are supposed to be typical. At the time of the Reformation, Popish Priests and others came into this country under the guise of Anabaptists, &c., and preached heresy to cause confusion and bring discredit to the Reformation. I feel persuaded that the same system is being now carried on, but in another manner; my firm belief is that the High Ritualists are Jesuits in disguise, and that their aim is to sow discord and contention among us, allure the weak into Popery, and drive others in disgust out of the Church. No one can deny that such is the result.

VII.—*Mixed Chalice in Holy Communion* is another practice reintroduced by Ritualists on the plea of antiquity. The mixing of the water with the Communion wine is no doubt an ancient custom. It is, I believe, the very first innovation. But, taking the letter of the institution, our Lord took *wine*, and he called it *the fruit of the vine*. (Matt. xxvi., 29.) It may or may not have had water mixed with it; it is not at all improbable that it was so, for the common wine of the country is supposed to have been very harsh and strong; the common wine in the East and in Italy is so at the present day, and it is not at all unlikely that as wine was being used for supper there was a mixture of water with it. Justyn Martyr, in A.D. 130, describes the Sabbath service, and as offering bread and wine he specially mentions "wine and water." In those days at the Communion the wine

was not simply sipped. Cardinal Bellarmine says that the mixture cannot be omitted "without a grave sin."* But Romanists are inconsistent in ordering the mixture as obligatory, for it ceases to be pure wine; while they declare that the bread must be *pure wheaten bread*, otherwise the Transubstantiation does not take place. It is so ordered in their rubric; and why is not also the wine to be "pure fruit of the vine?" Is the real corporal presence in the water? According to Polydore Vergil, in his learned work *De Inventionibus Rerum*, the custom was first introduced by Alexander I., Bishop of Rome, A.D. 109.† It was doubtless so ordained for the reasons above stated; but it was not a general custom; so much so that at the Council of Aurelian (*Aurelianense Concilium*) it was decreed that "no man in the oblation of the Sacred Cup shall presume to offer but that which comes of the vine, and that without mixture of water; because it is judged sacrilege to offer any other thing than what our Saviour instituted."‡ This was in the year 549.

To my view of the Sacrament it matters little whether there be a mixture of water or not, for I place no virtue in the elements. I look to the intent of the institution, which should be applied spiritually, and not carnally; but, nevertheless, our Lord, instituted the ceremony by taking *wine*, and wine should be retained. The Roman Church continued the custom instituted by Alexander I., but when Transubstantiation came to be defined by Pope Innocent III., in A.D. 1215, the difficulty of the presence of the water presented itself. The Pope, however, soon solved that difficulty by issuing a decree determining that the water, together with the wine, should be, or was also, changed into Christ's blood!§ A powerful religion this which even the elements obey! Thus whatever Popery touches it turns to superstitious uses. Our Reformers did well to abolish the custom of mixing water

* Bellar. Disput., tom. iii., p. 816; Ingostad. 1601; De Euchar., lib. iv cap. 10.

† Book v., c. vii., p. 108; London, 1551.

‡ "Ut nullus in oblatione sacri calicis nisi quod ex fructu vinee speratur, et hoc sine aqua mixtum offerre præsumat, quia sacrilegium judicatur aliud offerri, quam quod in mandatis sanctissimis Salvator instituit." Surius Concil., tom. iii., p. 638. Colon. 1567.

§ Decret. Greg., lib. iii. Tit. 41, cap vi., Corp. Juris. Can., tom ii, p 1267 Paris, 1612

with wine, and bring us back to the Institution of Christ by the administration of the "fruit of the wine," and Dr. Littledale in his love for Popery and Popish customs, and for no other purpose that I can discover, would bring us back to this also under the plea of antiquity.

VIII.—*The Sign of the Cross* is another of the resuscitated forms which was first a significant symbol of the Christian faith, but has since degenerated into superstitious uses. Dr. Littledale undertakes to justify its re-adoption. He says:—"Some Protestant writers, aye, even in newspapers professing to be Church of England organs, have had the horrible profanity to call this holy symbol the 'mark of the beast,' forgetting, let us hope, what it denotes or how it was marked on them at Baptism." He does not consider it his duty to defend its uses, but "only to find how old we know it to be," and he brings the same Rev. W. Riddle, and his *Manual of Christian Antiquities* as a witness, who appeals to Tertullian of the African Church of the second century as an authority that it was used by the early Christians. This no one denies. We read in Eusebius' *Ecclesiastical History* that in the African Church the Christians, to be distinguished from the Pagans, would make the sign of the cross on their doors and windows, as they did in Alexandria.* And the early Christians, being mixed with Pagans, and suffering from their taunts and persecutions, made themselves known to each other by making the Sign of the Cross on the forehead, in token that they were not ashamed of the Cross of Christ. It was a kind of badge of their profession. The custom was first introduced into the Christian Church in Egypt, then generally in Africa, before it was adopted in Italy. It was originally the mystic "Tau" of the Chaldeans and Egyptians. It was this mystic Tau that was used in baptism on the forehead of those initiated in the mysteries.† This symbol, as the ancient symbol of the Great Divinity, was called, "The Sign of Life," and was adopted as an amulet over the heart,‡ and was in use fifteen hundred years before the Christian era. There is hardly a Pagan tribe where the Cross has not been found. The Cross was worshipped by the Pagan Celts long

* Euseb. His. Eccl. p. 258. Basil, 1535.

† See cap. 40 of Tertullian's "De Præscript Hæret."

‡ Wilkinson's "Egyptians," London, 1837-41, vol. i., p. 385.

before the incarnation and death of Christ.* The Egyptian Christian converts first re-established the use of the "Tau," which was afterwards substituted by the Cross, but no virtue was ascribed to its use; and Tertullian, in referring to this and other customs, specially declares that "If for these and other such like regulations you demand the law of the Scriptures, none can be found;"† and as to the use of the Sign of the Cross in Baptism—a form of the third century—this evidently degenerated, in the hands of Romanists, into a superstition. And when it was asserted that there was no baptism unless the Sign of the Cross was made on the forehead of the baptised, Alphonsus à Castro, a learned Romanist and Archbishop (A.D. 1558), declared this to be "a manifest error," giving as a reason that it was certain that Christ, when he instituted baptism "never thought of the Cross."‡ I can find no use of the Sign in the Church Service of the early Christians. But it is not to any solemn use of the Sign of the Cross that objection has been made, but to the "natural development," so much insisted upon by Dr. Littledale, resulting therefrom. When Christians, as I have said, were persecuted they made themselves known to each other by the Sign of the Cross. It was adopted in baptism as a symbol of the faith of Christ, but its use, like all other things in the hands of Papists, became common, and degenerated into superstition. It began to be believed and seriously taught that the Sign of the Cross possessed two powerful effects—one to drive away devils and evil spirits, to heal and cure diseases; the other to sanctify and bless creatures, as our meats and drinks, effected by making the Sign of the Cross.|| Indeed, Cardinal and Archbishop Bellarmine goes so far as to assert that the Sign of the Cross, *ex opere operato*, by the very act and making of the Sign, even by a Jew, Infidel, or Pagan, has power to drive away the devil; and he even attempts to prove it by supposed parallel circumstances. David, he asserts, by his harp drove away the evil spirit of Saul, and, as related in the Apocryphal Book of Tobias, the Angel did the like with

* See Crabb's "Mythology," p. 163. London, 1854; and see Hislop's "Two Babylons." London, 1862, p. 291.

† De Coronâ, &c. Roth. 1662, p. 289.

‡ Alphonsus à Castro, oper. p. 183, Parisiis, 1571.

|| See the "Rhemist Annotation," on 1 Tim. iv., sect. 12, 13; Fulk. London 1833; and Bellarmine, tom. i. p. 2103. Ingoldst, 1590.

the fish's liver.* It is true that Augustin, in his 50th Tract on John, refers to some such result, but mark his words:—*Signum Christi expellit exterminatorem, si cor nostrum, recipiat Salvatorem*. The Sign of the Cross expels the destroyer, when our hearts receive the Saviour. It is not the sign on the forehead, on the breast, or on the bread, &c., that sanctifies, but the faith of the heart by which Satan is expelled. But, as I said, this practice, harmless in itself, nay, when first adopted by Christians, an appropriate symbol of their faith, became subservient to superstitious uses, even to be subject to the religious worship, worship of material wood representing a Cross! And this is the "natural" development of the practice! There is scarcely a service in the Roman Church in which a "Cross" is not administered and ordered to be used almost incessantly; and their *Pontificale* prescribes that the slightest deviation or mistake in its use nullifies the efficacy of the ceremony. Therefore did our Reformers act wisely in abolishing the common practice of the use of the Sign of the Cross, but retained it, however, in the solemn act of Baptism, as an appropriate and significant symbol of our faith, on being formally admitted as a member of Christ's Church on earth. Dr. Littledale and his school would bring back its common use. Their "Little Prayer Book," (London, 1867) directs us, in the morning, "when you are dressed, kneel down, make the Sign of the Cross, and say," &c., (p. 7). "Before you undress for bed, kneel down, and make the Sign of the Cross, and say," &c., (p. 9); and the same before and after meals, (p. 13); and in Meditations, "make the Sign of the Cross" (p. 12). "When you enter the Church, before you go to your place, bow reverently to the Holy Altar, for it is the throne of Christ, and the most sacred place of the Church; then kneel down, and make the Sign of the Cross" (p. 15) "When your prayers in the service are finished, make the Sign of the Cross" (p. 16). "At the blessing make the Sign of the Cross" (p. 19), &c. Could a Papist do more? and, by the way, let me add that the "Little Prayer Book" copies the Romish form, "by my fault, by my own fault, by my very great fault, (here strike your breast three times)" (p. 10)!! What guarantee have we that the same

* Rhemist Annotation. Bellarmine, tom. i., p. 2103. Ingold. 1590.

superstitions would not come about as a "natural development" of this Popish custom? We prefer to remain on the safe side, and abolish its use.

IX.—*As to Vestments.*—Dr. Littledale admits: "Vestments for the Priest at Holy Communion are not of such clear and positive antiquity as some other things I have named, but they are very far from being Innovations." He "calls up his Protestant witness again," to prove that vestments were used in the third and fourth centuries, and that therefore "Eucharistic vestments have at least 1600 years' prescription." Polydore Vergil, a learned Roman Catholic antiquarian, puts down the date of the introduction at about the middle of the third century; his words are worthy of being transcribed. He says:—

"The hallowing of priests' vestments, with other ornaments of Churches, and the diversities of vestures of sundry Orders, was taken out of the Hebrew Priesthood, and used in our Church first by Stephen, the first Bishop of Rome of that name. For, at the beginning, priests in their massing used rather outward virtues of soul than outward apparel of the body, which is rather a glorious gaze than any godly edifying."*

It is true, as Dr. Littledale asserts, that Vestments were used by the clergy at an early date, but the dresses as now used are not the same as those used in the early days of Christianity. These, as well as doctrine, have progressed. The origin of the different garbs as now used by our Ritualists, borrowed, of course, from the Roman Church, is thus given in a late number of the "Edinburgh Review," on "The Origin of Ritualistic Vestments":—

"They are the drosses of the Syrian peasant or the Roman gentleman, retained by the clergy when they had been left off by the rest of society. The 'alb' is but the white shirt or tunic, still kept up in the white dress of the Pope, which used to be worn by every peasant next his skin, and in southern countries was often his only garment. A variety of it, introduced by the Emperors Commodus and Heliogabalus, with long sleeves, was, from the country whence they brought it, called the Dalmatica. The 'pall' is the pallium, the woollen cloak, generally the mark

* De Invent. Rerum. B. vi., c. viii., p. 126. London, 1551.

of philosophers, wrapped round the shirt like a plaid or shawl. The overcoat in the days of the Roman Empire, as in ours, was constantly changing its fashion and its name; and the slang designations by which it was known have been perpetuated in the ecclesiastical vocabulary, and are now used with bated breath, as if speaking of things too sacred to be mentioned. One such overcoat was the cape or cope, also called the *pluviale*, the 'waterproof.' Another was the *chasuble*, or *casula*, 'the little house,' as the Roman labourer called the smock frock in which he shut himself up when at work in bad weather. Another was the *caracalla*, or *caraca*, or *casaca*, 'the cassock,' brought by the Emperor, who derived his own surname from it, when he introduced it from France. The 'surplice' is the barbarous garment, the 'over-fur' (*superpellicium*), only used in the North, where it was over the skins of beasts, in which our German and Celtic ancestors were clothed. It was the common garb—'the white coat' (*cotta candens*)—worn by the regular clergy not only in the Church, but in ordinary life. In the oldest Roman mosaic, that in the Church of Sta. Prudentiana, of the fourth century, the Apostles are represented in the common classical costume of the age."

Their clothes are after such a Pagan cut, too,
That, sure, they have worn out Christendom.

SHAKESPEARE, *Henry VIII.*

Here again I trust that Dr. Littledale is proud of the parentage of this custom. Our Ritualistic priests desire to ape or mimic their half-brothers, the Popish priests, but who repudiate the Anglicans as impostors. While they preach against the vanities of the world, they themselves delight to be decked out in gaudy vestments. It is nothing but ecclesiastical foppery and priest pride. They think they look imposing in ecclesiastical millinery, upholstery, and trumpery. Our Reformers understood this. They preferred the "inward virtues of the soul to the outward apparel and adornment of the body, which is "rather a glorious gaze than any godly edifying." They adopt this Popish custom under the vain pretence that each particular habit or ornament has its typical or mystical meaning; but the fact is there is as much vanity and pride in a gaily attired priest performing his offices as there is in a gaily decked out damsel, ready for an evening's dance or for the opera. They are equally vanities.

Dr. Littledale's vanity runs riot in one way, and he calls it religion; we call it priest-pride, ecclesiastical foppery, and eccentricity. And because "vestments" were used in the third and fourth centuries it is no "innovation" to re-introduce Popish ecclesiastical trappings into our services, and our Reformers were a set of ruffians for robbing them of their pretty dresses and finery! Poor dears!!

Dr. Littledale, as will be observed, does not rely for this innovation on any effete rubric—the Prayer Book of the young "Tiger cub" Edward VI., 1549—for he knows that a revision took place in 1552, when the following rubric was introduced:—

"And here it is to be noted that the minister at the time of communion, and at all other times of his ministration, shall use *neither albe, vestment, nor cope*; but being Archbishop or Bishop, he shall have and wear a rochet; and being a Priest or Deacon, he shall have and wear a surplice only."

It is true that the "Uniformity Act" of 1559 directed the use of the rubric of 1552 "until other order should be taken therein by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorised under the Great Seal of England for causes ecclesiastical," &c.; but this "other order" was duly issued in 1565, and is now the law of the Church of England, and is as follows:—

"Item. In the ministrations of the Holy Communion in Cathedral and Collegiate Churches the principal minister shall use a cope with gospeller and epistoler agreeably; and at all other prayers to be said at that communion table to use no copes, but surplices.

"Item. That the deans and prebendaries wear a surplice with a silk hood in the choir; and when they preach in the Cathedral or Collegiate Church to wear their hood.

"Item. That every minister saying any public prayers, or ministering the Sacraments or other rites of the Church, shall wear a comely surplice with sleeves, to be provided at the charge of the parish."

It should be noted that the rubric legalising the prescriptions of the book of 1549 renders illegal crosses in the service, lights on the table, and the navicula or incense pot, which are not prescribed by that book.*

* See "Tracts on Ritualism," Miller, 17, Berner's-street, Oxford-street.

The canons of 1571 contain the following order :—

“No Dean, nor Archdeacon, nor Residentiary, nor Master, nor Warden, nor head of any College or Collegiate Church, neither President nor Rector, nor any of that order, by what name soever they be called, shall hereafter wear the grey amice, or any other garment which hath been defiled with like superstition; but everyone of them in his own Church shall wear *only* that linen garment which is as yet retained by the Queen’s command, and also his scholar’s hood, according to every man’s calling and degree at school.”*

And thus was the uniformity established in our Church, and such is the law, as was afterwards repeatedly declared.

In 1572 Dr. Caius, a Romanising D.D. of the Littledale school, sought to reintroduce these “Popish trumperies,” but his scheme was discovered, and the circumstances are thus related by Strype :—

“For that he had a kindness it appears in his private reservation of abundance of Popish trumpery, which he might think could come in play again; and so that out of good husbandry preserved them, to save the college the charge of buying new furniture for the chapel. But in the year 1572 all came out; for the fame hereof coming to the ears of Sandys, Bishop of London, he wrote earnestly to Dr. Byng, Vice-Chancellor, to see those superstitious things abolished. Byng could hardly have been persuaded that such things had been by him reserved; but causing Caius’s own company to make search in that college, he received an inventory of much Popish ware: as vestments, albes, tunicles, stoles, manacles, corporal cloths, with the pix and sindon, and canopy; besides holy water stops, with sprinkles, pax, censors, superalteries, tables of idols, mass books, portuises, and grailes, with other such stuff as might have furnished divers masters at one instant.

“It was thought good, by the whole consent of the heads of the houses, to burn the books, and such other things as served most for idolatrous purposes, and caused the rest to be defaced. Which was accomplished the 13th December, 1572, with the willing hearts, as it appeared, of the whole company of that house.”†

* Card. Synod, p. 116, vol. i. Oxf. 1842.

† Strype’s Parker, c. iv., book iii. Oxford, 1821.

These vestments and other "Popish trumperies" our Reformers declared to be "reliques of Popish superstition and idolatry to be utterly defaced and destroyed." Oh, the ruffians! To quote such passages to the Ritualistic divines of the present day has the same effect as exhibiting a red rag to a bull. Their horns are set, and they blindly butt and gore, and they would, but in vain, stamp out every vestige of the hated and obnoxious colour. Having no other resource, they turn to and abuse the Reformers. "Why do the heathen rage and the people imagine a vain thing?"

The Ritualists of the present day have published a "Manual of Decorations, Vestments," &c., in their *Directorium Anglicanum*, as they call their most recent book of fashions for ecclesiastical millinery and upholstery.

Dr. Littledale himself has been obliging enough to lend me his copy of the *Directorium Anglicanum*. It is small folio, the 1865 edition; the chapter on vestments occupies nine closely printed pages in small type (pp. 14—25). It describes twenty-two articles of "ordinary dress connected with the Church," called sacred "vestments." The conceit of these gentlemen decked out in their ecclesiastical millinery cannot be otherwise than excessive: it must occupy much more of their thoughts than the duties they are performing. The descriptions are most minute and frivolous. I can only give some examples. The italics are as in the original:—

The *Alb* "should not be plaited into folds, but should fall straight with a very moderate looseness. It has usually a worked red border, and is secured round the waist by a girdle. The apparels should either go round the bottom edge and wrists, which is the ancient style, or they may consist of quadrangular pieces, varying from twenty inches by nine inches to nine inches by six inches from the bottom, both before and behind, and by six inches by four inches to three inches for the wrists."—"The priest binds it with a girdle round his *loins*, and adjusts it all around so that it be a finger's breadth from the ground."

The *Stole*.—"The ends are *slightly* widened to admit of an embroidered cross, and terminate in a *fringe*.—The Eucharistic Stole is three yards in length, and the end appearing below *the vestment*." "With *cotta* or short *surplice* the stole should

never extend beyond its hem. "A surplice of this character is regarded by some as far more graceful than the equally correct short surplice." There is no vanity here! The *Ephrethion* [not explained] is said to be indispensable in the recitation of "Hours."—"To this must be added a broad strip of brocade or rich silk, with a hole for the head to go through," and to give additional "dignity" the *Phenolion* is added "over the left shoulder." They are not joking!

The *Chasuble* "should be large and *pliant*, as it will then accommodate itself to the positions of the body, and will afford the most beautiful combination of folds.—The embroidery of the *orphreys* tells with surprising effect and richness; but when cloth of gold or fringed silks are used, the pattern should be small, as the plain surfaces between the *orphreys* are necessarily small, and a large pattern cut up has a confused and disjointed appearance. Powdering is better than diapering for a vestment, the reverse for a cope."—"The vestment, like the antependium, will be of the colour of the day."

"A vestment of this kind (*Chasuble* with *orphreys* of scarlet cloth) is of good quality, as all things should be, in the House of God, of handsome appearance."

"The *Amice*—is embroidered or *apparelled*, which has a cross in the middle, and is sewed upon it, is from two to three inches wide, and extends from ear to ear, forming a kind of embroidered collar, which should be arranged," &c.—"No shirt collar, no gloves, nor rings should be worn; the hair should be short, and the face shaven."—"The apparel on the amice cannot be too rich in its ornamentation."

"The *Dalmatic*—from the shoulders behind and before (as a decoration) is suspended with silk or gold cords with tassels, which reach within a foot from the hem of the vestment—the sleeves should be sufficiently short not to cover the wrist apparels."

"The *Stole* is worn beneath the *Dalmatic*, and is just visible through the right lateral aperture," and so on, giving most minute directions as to the cut and make to inches and quarters, for we are told, "in ecclesiastical costume every detail must

have a purpose, to be really beautiful ; and the moment anything is added simply for ornament, or is made extravagantly large, it is offensive."

As to the *Surplice*, "immediately it is thrown on the shoulders, it sits itself in becoming drapery about the wearer's person, so that this garment is one of the most graceful of those employed in the sacred ministry."—"Nothing can be more unseemly than to see the opening surplice reveal the details of modern full-dress."

"The anomalous 'ribbons' are looped up, and the *livipipe* and *folded cape* form two stole-like appendages, which are crossed upon the breasts," &c, and then there is a description of the "tippet" and "the ruff." And then the *Cope* "with a border (orphrey)"—the millinery department is most complicated in technicalities—"on the straight side, frequently very rich with figures of saints ; and sometimes the whole vestment is covered with diaper-work."

"The *Birretta* is in shape like the lower half of a pyramid inverted ; and in the centre of the crown is placed a tassel ; the lower edge is often bordered with a band of velvet. It is worn with a point in front."

"Gentle Reader !" this is not a book on Court millinery for "Vanity Fair." No, they are practical directions to enable a set of puppy priests to appear, in fact, like Chinese performers, in their own estimation "not only angels, but gods" (as the Roman Catechism actually designates *their* priests), to amuse themselves and strike awe into vulgar, superstitious, and little minds. But as the preacher said, "Vanity, all is vanity !"

X. *Incense* being another adjunct to ritualistic proceedings (in order to assimilate the Anglican Ritual to the Popish mass), its use must be justified:—

"Incense is said by Mr. Riddle, and in Dean Hook's 'Church Dictionary,' to have been introduced by Pope Gregory the Great, the same to whom the conversion of our English forefathers to Christianity is due.* He died in A.D. 604 ; so, if we take that view,

* This is historically untrue. Dr. Littledale's evasion is that the Christians were Welsh ! It is a modern Papist invention, propagated by

incense has been in use amongst Christians for twelve hundred and sixty years. As a fact it is mentioned by S. Hippolytus, who died in A.D. 230; by S. Ephrem Syrus, who died in 374; by S. Basil the Great, who died in 379; and by S. Ambrose, who died in 397, as in use during and before their time. That sends us back, at any rate, three hundred years earlier; and thus incense is at least fifteen hundred and sixty years old as a Christian usage."

Why does not Dr. Littledale advocate the Romish Mass itself at once? Why "halt between two opinions?" As to antiquity, the use of incense in religious worship was not only Popish, but was also an old Jewish and Pagan custom. In all the representations of heathen sacrifices we perceive the boy in "sacred" vestments with an incense vase for the use of the priest; just as we see them at the present day at the Popish altar. It was Leo III., Bishop of Rome, A.D. 795, according to Polydore Vergil, who ordered incense to be used in the Latin Church.* Dr. Littledale might have gone a little higher than even the fourth century, for it is a relic of paganism, adopted, like many other heresies, by Romanists. But as he wants to imitate Popery, he prefers to derive its use from that tainted source, and to what end? He is a "priest;" there must be a "sacrifice;" and vestments, altar, and "incense" are indispensable adjuncts to the show; and the Reformers were "a set of miscreants and barbarians" for having abolished its use from Christian worship! It is typical of the "prayers of saints," they tell us. As the Ritualists are not a praying sect they buy pots and pans, and hire boys to do this duty for them.

XI. "*And now for Lights on the Altar.*"—Says Dr. Littledale, "If any of you have ever been, as I have, down in the old Christian churches underground in the Roman catacombs he knows

Dr. Milner, William Cobbett, and the like; and Dr. Littledale, in the face of repeated exposures of the fallacy, is not ashamed to reproduce it. Gregory's missionary, Austin, found on his arrival a regularly constituted system of Christian Bishops and Clergy. The proposal made by Austin that the British Bishops should subject themselves to the ecclesiastical rule of Gregory was rejected with disdain. This was followed by a ruthless massacre of 12,000 British ecclesiastics.

* Invent. Rerum, lib. v., c. viii., p. 109. London, 1551.

that the worshippers must have had lights on the altar at Mass, or they could not have seen." But there happens to be no traces whatever that the lights were on "the altar at Mass." They necessarily had lamps, being underground, and some of those lamps have been found; and they probably rested them on the table. You might just as well say that our miners must have altars and Mass in their shafts and drifts because they also have lamps. The early persecuted Christians, who carried on, perforce, their religious services underground, had lamps in their subterranean abodes, otherwise they could not have seen, and therefore lamps are to be used (according to Dr. Littledale) in broad daylight, when Mass is celebrated! Dr. Littledale's school adopts the lights—why do they not adopt on the same principle "the Mass?" They would if they dared, and so they imitate it as closely as they can. But where does Dr. Littledale get his "altar" on which to put his lights? There is no such thing as an "altar" in the English Church Service. These Ritualistic gentlemen pretend to be such conformers to Ritual, and yet they invent a word not found in the Prayer Book at all, and on that build their doctrine. No "altar," no sacrifice; no sacrifice, no priest! This difficulty he quietly overcomes by converting the table on which the Communion is administered into an *altar*, thus striking at the very root of the teaching of the Anglican Church by adopting the Popish system of an altar, their sacrament being a sacrifice. But he tells us, and with which statement he contents himself, "that lights in the churches in the daytime are expressly mentioned and approved of by S. Jerome, who died in the year 420. So that these lights go back at least 1450 years." The alleged approval of Jerome in the Lecture was too hastily given. The text he added afterwards, in a supplement, thus:—"In all the Churches of the *East*, when the Gospel is about to be read, lights are kindled, though the sun may be shining bright, not to put the darkness to flight, but to show a sign of rejoicing." This custom is expressly stated to have been an *Eastern* practice. Jerome was a Presbyterian of the Latin or Western Church, and yet Dr. Littledale has the boldness to say that Jerome "expressly mentioned and approved" of lights in churches in the daytime. This is one "development!"

of Jerome's statement; the next is, "therefore it is lawful for an Anglican priest to put lighted candles on the altar at the present day." The reasoning faculties of this class of theologians is really something marvellous. There is something remarkably convincing and conclusive in everything they utter. But suppose Jerome did adopt lights in the daytime in the Church Service, what of that? Is Jerome our Pope, or is there any duty imposed on us to take Jerome as our guide? Jerome advocated some heresies, but we have not yet come to that heresy of teaching for doctrines the commandments of men. We read in the Apocryphal book of Baruch that "they (the Babylonians) light candles to them (their gods), and in great numbers, of which they cannot see one."* The Pagans also lighted up wax tapers to the honour of their gods.† Lactantius, of the fourth century, a Latin father, and a convert to Christianity, ridiculed the custom, deriding the Romans "for lighting up candles to God, as if he lived in the dark."‡ Papal and Pagan practices are almost synonymous! Among the Turgusians, near the lake Baikal, in Siberia, "wax tapers are placed before the Burchans," the gods or idols of that country.§ And in the Molucca Islands wax tapers are used in the worship of Nito, or devil, whom these islanders adore.|| And in Ceylon the devotees put up the image of Buddah, "and light up tapers and wax candles before it, and adorn it with flowers." Dr. Littledale and his sect thus find themselves in delightful company, and he need not summon up the shade of Jerome in order to justify the use of wax lights in his religious exercises. As an historical fact, it was during the sway of Pope Gregory I., at the end of the sixth or beginning of the seventh century, that lighted candles were introduced into the service of the Roman Church, and his successor, Sabinian, according to Platina, ordered these candles to be of wax. It was this Pope who ordered that a lamp should be kept perpetually burning in churches, which practice is now enjoined in the

* Douay version, vi. 18.

† Eusebius, "De Vita Constantini." Lib. ii, c. 5, p. 183. Paris, 1677.

‡ Institut. lib. vi., c. 2, p. 289. Cambridge, 1685.

§ Asiatic Journal, vol. xvii. pp. 591—596.

|| See Hishop's "The Two Babylons," &c. Edinburgh, 1862, p. 282.

Romish Ritual. The Egyptians, according to Herodotus, were the inventors of the custom : but being adopted in the Roman Church, as was the lighting of candles in the daytime, how is it that Dr. Littledale does not adopt the lamp also ? It is, no doubt, a "development" that will follow as he advances in his journey to Rome. As one of the other superstitions abolished by the Reformers, Dr. Littledale, if he were at all consistent, would advocate the adoption of these and other Popish practices of that period, for they all hang together.

By the first Reformed Prayer-book of 1549 altar lights were forbidden, which was followed by an Order in Council:—"That all parsons, vicars, and curates omit, in the reading of the injunctions, all such as make mention of the Popish Mass, of chantries, of *candles upon the altar*, or any other such like thing"—"a setting any light on the Lord's board at any time."

These Ritualistic gentlemen set at defiance every order and injunction of the Church to which they *profess* to belong; and even will disobey their ecclesiastical superiors. "We don't mean to be quiet, we don't mean to secede, and we don't mean to be put down," exclaims Dr. Littledale ! Then I say you are Papists in words and works ; and it is very doubtful morality to profess to be of the Anglican Church, to take her pay, and teach downright Popish heresies. And in nothing perhaps is this heresy more clearly displayed than in the next and last subject advanced and advocated by Dr. Littledale, "the Elevation of the Host."

XII.—"*The Elevation of the Host.*"—This, the great and crowning act of Ritualistic heresy, is dismissed by Dr. Littledale in a most shuffling and unsatisfactory manner. It involves the whole question of what they designate "the Eucharistic Sacrifice." In the first place there is no such thing as a "Host" in the Anglican Church ; nor does the elevation of the consecrated elements form any part of her service. It is an essentially Popish practice, abolished at the Reformation. What is Dr. Littledale's excuse then for its re-adoption ? Here it is:—

"Next let us take the Elevation of the Host. Here is what Mr. Riddle says : 'No high antiquity can be claimed for the eleva-

tion or adoration of the consecrated elements.' Just what we say, you exclaim. Wait a little, listen to the very next sentence. 'A practice of this kind appears to have existed in the Eastern Churches as early (perhaps) as the fourth century; originating probably in the system of secret discipline, and in the irregularities of the Markosites, or other erroneous sects.' I have not the least idea what Mr. Riddle means by this last clause, and I believe myself to have proved in an essay of mine, that Elevation of the Host is Apostolic, and the antitype of the Jewish heave-offering. But I will not press that now. I will merely remark that on an opponent's showing, this Innovation is fifteen hundred years old."

Was there ever anything so impotent, so shuffling?

Now what does the "Elevation of the Host" pre-suppose? The doctrine of "the real *objective* presence;" in other words, Transubstantiation. This doctrine was *first* defined by the Roman Church in Council, in the year A.D. 1215.* And so it was stated by Duns Scotus, Professor of Theology in Oxford and Paris in 1303-4—(two centuries before the Reformation)—that "before the Council of Lateran (A.D. 1215) Transubstantiation was not believed as a point of faith."† The Church of Rome having authoritatively imposed the doctrine as an article of belief that the elements themselves became Very God—body, blood, bones and nerves, soul and divinity—the natural result and development must be, and was, its absolute and literal worship. It was therefore that Pope Honorius III., A.D. 1217, two years after the dogma was imposed as an article of faith, instituted the elevation and adoration of the elements. We have Roman Catholic authority for this statement. Fleury informs us in his Ecclesiastical History‡ that the custom of Elevating the Host, before the consecration of the chalice, was not in use before the commencement of this century. It forms no part of the Liturgies of the Church before that period. Cassander, a learned Romish divine, who died in 1566, has collected most of the old Liturgies,§ as far as

* See Neander's Church History, vol. vii. p. 466., London, 1852.

† Scotus. fol. 55, p. 2, col. 2, Venet. 1597, and so admitted by Bellarmine: De Euchar. lib. iii. c. 23, p. 337, Tom. iii., Prag. 1721.

‡ Tom. xv. p. 580, Paris, 1769.

§ Cassander. Liturgie. Oper. p. 10, &c., Paris, 1616.

We could procure them, with the object of showing their agreement with that in use in the Roman Church; but neither in the old Greek nor the old Latin ones is there a single instance to be found of the priest's Elevation of the Host, or of the people adoring the Sacrament as soon as it had been consecrated. The Roman Liturgy had to be altered to meet the new doctrine; for if an entire change took place then Verily God was there. The Elevation of the Host was, therefore, invented in essentially Popish times, viz., the thirteenth century. Dr. Littledale adopts the custom because it gives dignity to the Priesthood—as he estimates it—on the plea that it is older than the Reformation. He has positively no other excuse. His school professes to believe in the *objective* presence, which is nothing more nor less than the doctrine of Transubstantiation. Nay, that theory goes even beyond the Popish theory. Transubstantiation does not necessarily include the *objective* presence—at least Romanists do not pretend to an *objective* presence; but *objective* must include the *literal* presence. To repudiate all the consequences of the practice, and the doctrine implied therein, would be grossly inconsistent. The practice involves the adoration of the *elements themselves* since the bread and wine are both adored with the same worship as Christ, which they are supposed in fact to be. This is clearly taught by the Roman Church. The Jesuit Suarez says, “not only Christ, but the whole visible Sacrament is to be adored with one and the same worship, because it is one thing consisting of Christ and the species.”* So also Henriquez, “the highest worship is given to the species of the Eucharist, because of Christ, whom they contain.”† Cardinal and Archbishop Bellarmine admits that the elements must be adored with Christ; “adoration belongs (he says) even to the symbols of bread and wine as they are apprehended to be one with Christ whom they contain.”‡ And Gregory of Valentia declared that the elements were to be worshipped with Christ, and adds that they who think this worship does not at all belong to the species, in that heretically oppose the perpetual custom

* In Th. Quest. 79, Disp. 65, Sect. 1, Tom. xviii, p. 670, col. 1, Venet. 1747.

† Henriquez Moral, col. viii, c. 32. Tom. i. p. 468, col. 2. Venet, 1600.

‡ De Euchar. Lib. 4. c. 29, p. 407, col. 3; and cap. 30, p. 408.; col. 2 Prag. 1721.

and sense of the Church.* This worship of the elements is a direct consequence and development of the doctrine of the Real Presence. For, if the Real Presence were not there, then they admit that, in the adoration of the Host, a fearful idolatry would ensue. Such was the express admission of the Romish Bishop Fisher in his first book and second chapter against Ecolampadius, and is thus also expressed by another Romanist, Coster :—

“If the body of Christ be not present in the Sacrament, then they are left in such an error and idolatry, as was never seen or heard; for that of the heathens would be more tolerable, who worship a golden or silver statue for God, or any other image, or even a red cloth, as the Laplanders are said to do, or living animals, as the Egyptians, than of those who worship a piece of bread.”† If it be a fact, as declared by our Church as our belief, that the bread still remains bread, after consecration, and that no change takes place, then is such adoration rank idolatry, according to the faith of an Anglican, as Dr. Littledale professes to be. By the 28th Article it is stated that “the Sacrament of the Lord’s Supper was not by Christ’s ordinance *lifted up* or *worshipped*,” and the following is the express declaration in the post-Communion of our Church Service :—“It is hereby declared that thereby (*i.e.*, receiving the Sacrament kneeling) no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporeal presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substance, and therefore may not be adored (*for that were idolatry* to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here.” The language of our Church is plain and consistent, and leaves no doubt as to its meaning. Now let me add a few passages from Ritualistic text-books to show how these “Anglican Priests,” who treat our Articles and Services, and express declarations with contempt. In

* “Qui censent nullo modo ad species ipsas eam venerationem pertinere, in eo hæretice pugnare contra perpetuum musu et sensum ecclesie.” De Veneratione Sacram. Commentar. Theol. Tom. iv., p. 1362. Lut. Par. 1609. And see De Rebus Fid. Contr. sect. 5, p. 33, col. 2. Lut. Par., 1610.

† Coster Enchiridion de Euchar. c. 8, s. 10., p. 308. Colon. Agrip., 1600.

"The Little Prayer-book" * the Sacrament is repeatedly called "the Holy Sacrifice," † "where thou art both Priest and Victim." ‡ It is called "the Living Bread that came down from Heaven; Hidden God and Saviour; Corn of the Elect; Bread of Fatness; and Royal Dainties; Perpetual Sacrifice; *True Propitiation for the Living and the Dead*; Most Wonderful of all Miracles." §
 "At the Consecration *adore your God and Saviour truly present.*" §
 "I adore Thee, O Almighty God, and firmly believe that the Sacrifice at which I am going to assist is one with the Sacrifice offered by Jesus Christ upon the Cross." ¶ This is plain language. Now apply the following:—

"At the words *this is my Body, this is my Blood*, you must believe that the Bread and Wine became *the real Body and Blood with the soul and Godhead of Jesus Christ*. Bow down your heart and body in *deepest adoration*, when the Priest says these awful words, and worship your Saviour then verily and indeed present on His Altar." **

And that we may make no mistake as to the time when this adoration is to be given, we read in the "Directorium Anglicanum," †† the following:—

"After the words 'This is my Body which is given for you,' the 'Hostia' should be placed on the Paten, and the Celebrant with his assistants, should reverently genuflex. Then rising, the Celebrant should at once elevate IT with the first finger and thumb of both hands *for the worship of the faithful*, while he is saying 'do this in Remembrance of Me.'"

Then the Chalice is directed to be elevated in like manner.

Dr. Littledale is at liberty to believe just as much or as little as he pleases; but I fearlessly assert that it is the very height of inconsistency to put himself forward as a "Priest" of the Church of England while he upholds practices, and teaches what that Church forbids, and declares to be "idolatry to be abhorred of all faithful Christians." However unscrupulous, however atrocious,

* London. 1867. † Page 16.19, et passim. ‡ Page 72. § Pages 22-23.
 § Page 39. ¶ Page 63. ** Page 8.

†† Page 76, London, 1866, and p. 59 in the 1865 edition.

however ruffianly Dr. Littledale may represent the Reformers to have been, he cannot point to one single act in their lives so inconsistent, I would almost say dishonest, as the conduct of Ritualists in this respect. The Elelevation of the Host is especially a Popish practice. It involves the adoration of the elements, which is idolatry; and these so-called Ritualists in adopting it in our Anglican Service, are acting the part of traitors in our camp.

Part II.

"If the Reformation was worth establishing it is worth maintaining."

BISHOP BARRINGTON.

I have now examined what Dr. Littledale jauntingly designates "the round dozen of ancient practices called Puseyite Innovations." He shields himself under the feeble evasion that the meaning of "Innovation—is the introducing of a *new thing unknown before*;" and as everyone of these "round dozen" were notoriously Popish practices (except perhaps the division of the sexes) and in public use before the Reformation, it is, therefore absurdly ridiculous, for so he argues, to call their re-adoption "Innovations." It is not that they are either Scriptural or Apostolic, but simply that they were in use, of course in the Roman Church, before the Reformation. If such a plea could be validly urged we might be called upon to adopt all the other Popish customs and superstitious forms of worship which were in like manner in use before the Reformation and abolished by our Reformers! A "new religion," he tells us, "before it can be accepted, is bound to prove itself by miracles, as the old one did." *Appropos* to miracles, I offer Dr. Littledale the adoption of the Roman Breviary; he will there find wherewith to justify a leap at once into Popery on the score of miracles. But where and when were these miracles performed to establish Ritualistic practices? To what religion do they belong? Certainly not to the Anglican, to which he *professes* membership. It is true that the Popish doctrine of the Real Presence was sought to be enforced on the credulity of the people by the alleged miracle that the Host was once seen to emit blood while on the altar, and at another time to have attracted the worship of some animals. The Sign of the

Cross is said, even at the present day, to drive away the devil. Does Dr. Littledale propose to advance them as proofs of the divine origin of this and other Popish practices adopted by his sect? The "Innovation," he tells us, consisted in forbidding these practices; indeed, the Reformation itself was "an Innovation on the very largest and most startling scale"—"If no change in religion was justifiable then the reformers were wrong." But I maintain that there was no change in religion at the Reformation. The Supremacy of the Bishop of Rome was discarded, and certain corrupt practices were renounced, but the *faith* as delivered to us by the Apostles remained the same unchanged. What then does Dr. Littledale mean by a new religion? The Church of England, as she now stands, professes to be a reformed Church. If our English Reformers were wrong, let him say so plainly. It is manifestly unjust and inconsistent, to condemn the Reformers and the Reformation and still *professedly* to remain a member of the Reformed Church of England. If he really thinks that the Reformation introduced a new religion unattested by miracles why remain among us? In imitation of his Popish brethren he taunts Protestants with the charge that there are "ninety sects which are represented in England." And does he not himself represent one of the ninety? There are, therefore, eighty-nine chances out of the "ninety" that he and his sect are in the wrong path. He is repudiated by members of his own Church as a schismatic and dissenter, and he is laughed at and ridiculed by Romanists, who tell him that he is only a layman, and cannot convey any graces by his boasted sacramental system and performances, and that his Mass imitations are palpable shams! In my estimation there is little to choose between the Ritualist and the Romanist! Dr. Littledale ridicules the Irvingites and Plymouth Brethren as Protestant sectarians. They at least do not sail under false colours, and, as far as I can understand their systems, they do not teach actual heresies, though they disagree on Church Government.

Exactly after the fashion of Romish writers, Dr. Littledale heaps unmeasured abuse on the Reformers; commencing with Henry VIII., who was a Romanist to the back-bone—though not

a Papist. He condemns Edward and Elizabeth and excuses Mary. He talks of "the *new and immoral creed* of that young Tiger-cub Edward VI.!"*

Edward's "New and Immoral Creed". What does he mean? Is the Ninth Commandment expunged from *is* "Little Prayer Book"? Edward's creed was exactly the same as that now *professed* by Dr. Littledale; except perhaps King Edward considered it a part of *his* creed to tell the truth and not to bear false witness against his neighbour. Gathering his calumnies from Dr. Lingard and Cobbett, he charges Edward and his adviser, Cranmer, and other reformers, with preparing a "sanguinary code"—"the famous *Reformatio Legem*," under which "Edward's Council meant to begin burning Catholics as soon as they could and dared," but death cut his intention short! In fact he condemns the Protestant King for a supposed *intention*, and acquits the Romanist Mary for the *real act*—whose burnings he designates as "the severer code of Tudor times;" but the intended code of Edward, which Strype by the way called "a very noble enterprise," Dr. Littledale calls a sanguinary code. He probably saw the accusation in the Romish Dr. Lingard's *History* and that fact was quite sufficient. So he calls it "sanguinary"!

Then we are told that Mary's victims were the "result of the barbarity of our laws;" she, therefore, was personally innocent, and why not also Edward and Elizabeth? The sufferers under Mary" he says "happened to have the ill-luck to be worsted in the struggle." Their being burnt "was an unhappy blunder" and "a bad business." There was nothing cruel or bigoted about it. Oh dear no! But Cranmer, Ridley, and Latimer were mere "bigots" and persecutors themselves. They, of course, *deserved* all they suffered, though their burning was a blunder! Forest he reminds us, was burnt alive under Henry's reign for denying the King's supremacy; but Mary "honestly thought, and she had

* If he had said "Tiger's-cub," then the reference would have been to the father—just or unjust I will not wait to argue. To call Edward a "Tiger-cub" is to transmit or impute to the offspring the supposed ferocity of the parent. In the present case the epithet is peculiarly inapplicable, but the animus is abundantly evident.

a great deal to make her think, that she was saving the Christian religion from a horde of *licentious infidels*!" And, after all, the list of Mary's burnings *only* "amounted to 277," while the number that "died at Elizabeth's own hands," says the Doctor, "was at the lowest computation 317." But he forgets to remind us also (setting aside for the moment all the conspiracies to dethrone and murder Elizabeth) that Mary reigned scarcely five years, while Elizabeth reigned upwards of forty-four! So that if the same rate of murder had been kept up Mary's victims would have been upwards of 2,500 to Elizabeth's 317.* Dr. Littledale is not ashamed to reproduce the exploded calumny dwelt on by Cobbett and other kindred unscrupulous Popish advocates that those who "died at Elizabeth's *own hands* died for clinging to the religion of

* As an objection to the Reformation, with regard to persecutions, Dr Littledale points to the "massacre" during Edward's reign in Devonshire, under Lord Russell, of 4,000; and 5,000 men in Norfolk by the Earl of Warwick. He admits, however, that there was a semblance of a battle in each case. But, if we accept the force of the argument, what of Popery—the unreformed Church? In the first article of the third volume of the *Politica Ecclesiastica*, printed at Valentia in 1821, entitled *El Fanatismo y la Religion*, there is the following summary of Popish murders, commencing from Pope Gregory VII. :—

By his crusades against the Emperor	...	...	...	...	300,000
The victims during the great Eastern Schism	...	...	...	...	50,000
The war of the Hussites, occasioned by the murder of John Huss and Jerome of Prague	...	...	...	...	150,000
The massacres of Merindol and Cabrieres, &c....	...	...	...	...	18,000
The executions by burning, &c., in the various countries in Europe from Leo X. to Clement IX.	...	...	...	...	2,000,000
The performances of the Inquisition	...	...	...	...	200,000
In America, by the testimony of Las Casas	...	...	...	...	5,000,000

The author makes the total, including items here omitted, ... 9,689,800 And he has made no estimate of the results of the Revocation of the Edict of Nantes. And this is a statement published in an essentially Romish country and there is no reason for believing that the statement is in any degree more exaggerated than Dr. Littledale's random figures. If the religion of the Reformers was false because some thousands were slain, by far the greater number confessedly in rebellions, the rest for treasons, what of the unreformed religion when Romanists count their victims by millions for mere alleged heresy

their fathers"—for causes "*undoubtedly bound up with religion, though ostensibly classed with treason.*" Ostensibly classed with treason! Is Dr. Littledale really serious when he tells us treason and murder are justifiable on the score of religion, and that there exists a system which sanctions such means to attain an end that can possibly be called a religion? Now, we have most unimpeachable and direct contradiction of the foul calumnies heaped on Elizabeth, and which are continually repeated by all Popery-loving divines notwithstanding the accessible evidence of their falsehood. At the latter end of Elizabeth's reign certain secular Romish priests boldly came forward and charged the Jesuits with the naked falsehood of the accusations against Elizabeth, and then laid at the door of these foreign Jesuit emissaries of the Pope all the troubles of the country, and the consequences of the so-called "Penal Laws" that were enacted against the Romanists of those days. Priest Watson, in the year 1601, while Queen Elizabeth was yet alive, wrote "a Vindication of Queen Elizabeth from the charge of unjust severity towards her Roman Catholic subjects by Roman Catholics themselves: being Important Considerations in the name of certain secular Priests;" and, as the title proceeds "which ought to move all true and sound Catholics, who are not wholly jesuitised, to acknowledge without equivocation, ambiguities, or shiftings, that the proceedings of her Majesty and of the State with them since the beginning of her Highness' reign have been both mild and merciful." The authenticity of this work has been fully established and admitted by Romanists themselves.* They declare that the conduct of the Romanists against the Queen was "by no way priestly but *very irreligious*,"† and that practices, *under pretence of religion*, had been set on foot for the utter subversion of the Queen and of her kingdom.‡ He then quotes the words of another Romanist as follows:—"In the beginning of thy kingdom thou didst deal something more gently with Catholics: none were then urged by thee or pressed either to thy sect, or to the denial of their faith; all things, indeed, did seem to to proceed in a far milder course—for whilst her Majesty and the

* See Mendham's Edition, with preface. London, 1831.

† Page 37.

‡ Page 38.

State dealt with Catholics, as you have heard (which was full eleven years, no one Catholic being called in question of his life for his conscience during that time); consider with us how some of our profession proceeded with them." They then show how three successive Popes excommunicated Elizabeth, and instigated her subjects to rebellion; and absolved them from the oath of allegiance; how the Pope sent emissaries to this country to create rebellion, how others were commissioned specially to murder the Queen; how the Pope and the King of Spain joined for the purpose of creating a rebellion, and even subsidised the rebels. "Who then," they exclaim, "gave the cause that you were troubled? When her Majesty used you kindly how treacherously was she dealt with by you! Did not Pius V. practise her Majesty's subversion: she (good lady) never dreaming of any such mischief? Was not Rodolphi, a gentleman of Florence, sent hither by the Pope, under colour of merchandise, to solicit a rebellion? Did not Pius V. move the King of Spain to join in this exploit, for the better securing of his own dominions in the Low Countries? Was not the Bull denounced against her Majesty, that carried so fair a preface of zeal and pastoral duty, devised purposely to further the intended rebellion for the depriving of her Majesty from her kingdom? Had not the Pope and King of Spain assigned the Duke of Norfolk to be the head of this rebellion? Did not the Pope give order to Rodolphi to take 150,000 crowns to set forward this attempt? Was not some of that money sent to Scotland, and some delivered to the said duke? Did not King Philip, at the Pope's instance, determine to send the Duke of Alva into England with all his forces in the Low Countries to assist the Duke of Norfolk? Are all these things true, and were they not then in hand, whilst her Majesty dealt so mercifully with you? How can you excuse these designments, so unchristian, so unpriestly, so treacherous, and therefore so unprince-like?"*

I quite agree with Dr. Littledale that all these practices of the Priests were "undoubtedly bound up with (*their*) religion," but these secular priests class them under "treasons," no matter what Dr. Littledale in his partial or superficial reading may say.

* Page 48, as above.

The priests inform us that in consequence of these treasons the prisoners were put under restraint, "*but none of them put to death upon that occasion, the sword being drawn against such as had risen up actually into open rebellion,*" and they justify all Elizabeth's acts as being what any other prince would do to protect his crown and person; and, after enumerating numerous other Popish plots and conspiracies, they say that the instigators "*were justly reputed as traitors* and were dealt with accordingly," "since we are sure (they add) that no King or Prince in Christendom would like or tolerate any such subjects within their dominions, if possibly they could be rid of them."* Again, they expressly say, with respect to "racks and torments," "none were ever vexed that way simply for that he was either Priest or Catholic, but because they were suspected to have had their hands in some of the said most traitorous designments."† "Some of us have said many a time, when we have read and heard speeches of her Majesty's supposed cruelty, Why, my Masters, what would you have her to do, being resolved as she is in matters of religion, except she should willingly cast off the care, not only of her State and Kingdom, but of her life also and Princely estimation? Yea, there have been amongst us of our own calling, who have likewise said: That they themselves, knowing what they do know, how *under pretence of religion* the life of her Majesty and the subversion of the Kingdom is aimed at; if they had been of Her Highness's Council they would have given their consent for the making of very strict and rigorous laws to the better suppressing and preventing of all such Jesuitical and wicked designments."‡ And we have much more to the like effect.

But why do I dwell on this subject? Simply because Dr. Littledale, following the cue of every modern Roman writer, inveighs against Elizabeth from the fact that she was instrumental in reforming our Church, and they are bold enough to assert that the unhappy victims of that reign suffered for their *religion*, and that the charge of treason was a pretence—"ostensibly classed with treason," as he has it; while "Mary's victims (they declare) were the result of the barbarity of our laws." Our laws! The

* P. 53.

+ P. 72.

‡ P. 68.

laws of Popery he means, which condemned to the stake those who would not subscribe to that huge monstrosity *Transubstantiation*. Joan Boucher, he tells us, was tried by Edward "for a purely speculative theological crotchet"—the denial that Christ was not truly incarnate of the Virgin. She was condemned under a Popish Act of Parliament (2 Henry IV., c. 15). I do not say this in palliation: the act can in no way be justified in Edward or anyone else. But why has not Dr. Littledale some bowels of compassion for the murders of Cranmer, Ridley, and Latimer, who, for refusing to acknowledge a purely speculative theological crotchet, not denying any Christian doctrine or admitting any heretical theory, were burnt alive? True, he reminds us of one single case where a fanatic, Flower, whose crime was wounding a priest "in the head with a sword as he was passing to communicate the people," was therefore burnt by Mary, and he considers this a sufficient excuse for the punishment; but he has not one word to say in justification of Elizabeth for enacting her so-called Penal Laws, and putting them in force when the provocation was treason and the compassing the throne and even the life of her Majesty! So prejudiced are these Ritualistic gentlemen that they will even falsify history to shield their own heretical and schismatical proceedings. We can comprehend the motives of Romanists for perverting history; but what motives can *professed* members of the Reformed Church of England have in following in their footsteps—to deride, degrade, and bring in disrepute the Church of the Reformation and the Reformers? All this is to be comprehended on one theory only, and that is, that they are not what they profess to be, members of that Reformed Church, but Jesuits in disguise, which their actions reasonably lead us to believe them to be.

"Where doctrine is true it will not be overthrown by railing accusation against the teachers of it, nor even by an exposure of their infirmities or sins. The Reformation in England is founded upon doctrines which are true."* This simple truth is quite beyond Dr. Littledale's comprehension, and, therefore, taking example from Cobbett, Milner, *et hoc genus*, he runs full tilt against all the "lay and clerical" Reformers without a single

* Todd's Vindication of Cranmer. Preface, p. 14. London, 1826.

exception. He declares them to be a "set of miscreants" and "licentious infidels." Bishop Burnet and the Martyrologist Foxe were two "mendacious and infamous partisans;" Cranmer a "thief and a liar." He affects to have "no leisure to speak of the depth of infamy into which the wretched man (Cranmer) descended as the unscrupulous tool of the tyrant Henry;" and exults that his "wicked career was arrested by Divine vengeance," only the "burning was an unhappy blunder!"* "The Jacobins," he says, "sinned deeply in cruelty and licentious foulness. *But in all these peculiarities they were left far behind by the leaders of the Reformation.*" "Robespierre, Danton, Marat, St. Just, Cuthon, and the like, the celebrities of the French Revolution, merit quite as much respect (in the eyes of Dr. Littledale) as Cranmer, Ridley, Latimer, Hooper, and others, of whom Ridley was perhaps, on the whole, the least disreputable of the Reformers in England." He gives in notes copious extracts from various writers, in support, as pretended, of his charges, but which by no means carry out the gross exaggerations of his text. Among these he has the boldness to cite "the miscreant" Latimer himself as a witness of the licentiousness of the Reformers, whereas Latimer was actually lamenting the miserable and degraded state to which Popery had reduced this country, and was, in fact, recording the depravity of the priests as well as people, and not that of the Reformers; and Dr. Littledale winds up his indictment with a triumphant sneer: "So much for the Bible reading, joined in the encouraged perusal in the churches of that magazine of lying bigotry 'Foxe's Acts and Monuments,' which then was put on a practical level with the Scriptures!" Well done, Dr Littledale! Lying bigotry, licentious foulness, thief and liar, sacrilegious robbers, licentious infidels! The usages of polite society precludes us *laymen* from using such language, but Dr. Littledale, a "priest," is of course a privileged man: he can with impunity indulge in the luxury of low abuse. "He," at least, does not appear to

* It is remarkable at what different conclusions persons arrive in their estimation of character, though they profess to be actuated by the same motives. Dr. Hook, who is by no means Low Church, in his "Lives of the Archbishops," speaks of Cranmer as "a man so good, so earnest, and upright," and that he "did not in the plenitude of his power forfeit his character as a humane man." Vol. ii., New Series, p. 244. London, 1868.

have profited by *his* Bible reading, whatever were the failings or the Reformers in this respect. "Lay and clerical miscreants," "mendacious," "lying bigotry," "licentious foulness," "thief and liar!" Oh, fie, Dr. Littledale, fie! You might have attained the enviable notoriety of being cited by Romanists as an authority just as the rough, coarse-tongued Cobbett has been, and is now—*par nobile fratrum*—but for an unfortunate slip. All good and evil, in this degenerate world, is appreciated by comparison. Laws which Dr. Littledale very properly reprobates as cruel, the result of the barbarity of the age, and relentlessly put in execution by Mary, were considered in those days just and necessary. So the actions and motives of the Reformers (presuming all be true as represented by Dr. Littledale in the plenitude of his charity for the "lay and clerical leaders of the Reformation") must be judged also by the times and circumstances, their associates, and particularly their parentage; and here, fortunately, the Doctor entirely relieves us from the necessity of entering into any elaborate apologies or explanations, for he gives it himself:—"A Church [*i.e.*, of course the unreformed and Roman Church], which could produce in its highest lay and clerical ranks such a set of miscreants as the leading English and Scottish Reformers must have been in a perfectly rotten state, and as rotten as France was when the righteous judgment of the great revolution fell upon it." What is the inference? Bad as they are represented to be, the Reformers could have been the only (comparatively) honest men of the day, and even the best of our lay and clerical English and Scotch Reformers were a set of miscreants and the others generally "licentious infidels!" What must have been the moral and religious state of those who refused all reformation, but remained in the "ancient paths?" To bring us back again to those pre-Reformation times is the longing aspiration of the Ritualistic divines of the present day! And yet in acting the part of a literary scavenger, Dr. Littledale is most anxious that it "should not be supposed that he was merely venting the bile of a violent partizan" in collecting all the muck he can bring together against the Reformers. Dr. Littledale not a "violent partizan" indeed! Where is the reverse of the medal? Has he nothing to say on the character of the Roman Priesthood? His invectives are wholly reserved for the Re-

formers without one single good word on their behalf; nor does he allow any one of them one single redeeming quality. Not only is he a partizan, but he is most blinded by prejudice. He is superficial and shallow, reproducing his slanders without any discretion. He is devoid of all charity, and is essentially a bigot. On the score of truth, Foxe and Burnet, he says, were "mendacious." Now let me take one of Dr. Littledale's accusations against Cranmer as a test of *his* love of truth. With reference to Cranmer's first marriage, he says:—

"Cranmer's first appearance is his detection, after he had privately married 'Black Joan,' the barmaid of a pot-house in Cambridge, at a time he was Fellow of Jesus College, and of course pledged to celibacy. He thus showed himself a *liar*, by holding his fellowship under false pretences, and a *thief* by cheating his lawful successor to the vacancy."

Here are a series of perversions of well known facts. A "Fellow" is not pledged to celibacy. He simply cannot retain his fellowship when married. Fellows are under no engagement not to marry. The marriage of "Fellows" of colleges is a matter of continual occurrence at the present day. Cranmer married in 1525 a gentleman's daughter. His wife lodged and boarded with the hostess of the Dolphin Inn, to whom she was related; hence arose the malicious scandal. There is not the most distant trace of any impropriety in this marriage, but the malignity of the enemies of the Reformation will invent any scandal. Cranmer at once gave up his fellowship on his marriage, and thereupon he was appointed Divinity reader in Buckingham College. If he had merited the appellations of *liar* and *thief* (which Dr. Littledale prints in italics, to give his slander more point), the college would scarcely have appointed Cranmer to such a post of honour in the University. His wife died in her first childbed, and thereupon the College did Cranmer the singular honour, as Fuller, in his "History of Cambridge" records, of once more choosing him (now a widower) Fellow, though this was contrary to the rules of the University. This compliment was paid to him as a recognition of his great merits, not likely to have been renewed had he been *liar* and *thief*. So much was Cranmer held in esteem at this very time, that when he was nominated to a Fellowship in Cardinal Wolsey's new foundation

at Oxford, though the salary was much more considerable, and the road to preferment more accessible by the favour of that dignitary, he preferred a continuance with that foundation by whose members he had been so distinguished. Such being the facts of this little episode in Cranmer's early life, I ask who is the *liar*, who is the *thief*? A man who filches the character of and defames another, and that a good holy man, who has long since gone to his rest, a martyr and witness of the truth, is worse than he who deliberately picks another's pocket. He does not pretend to be religious. A professed minister of the Gospel to call that singularly upright and conscientious man (but who, like all the sons of Adam, had his share of weaknesses and frailties), a *thief* and a *liar* on the faith of such a scandal must be himself devoid of all true religion, the essence of which is charity.

His next charge is that Cranmer "married a second time, while a priest, contrary to the universal law of the whole Christian Church from the apostolic times downwards."

Really Dr. Littledale is trifling with truth. Does he believe us to be as ignorant as himself? or, being instructed, does he attempt a wilful imposition? The fifth Apostolic Canon says:—"A bishop, priest, or deacon shall not put away his wife under pretence of religion. If he sends her away let him be separated from the communion, and if he persevere let him be deposed." The Council of Gangra (A.D. 380) decreed:—"If anyone thinks that a married priest cannot, because of his marriage, exercise his ministry, and abstains on that account from communion with the Church, let him be accursed." Gratian in his *decretum*, in the 56th Distinctum, c. 2, says that seven Popes from the year 411 to 641 were sons of Priests. Hilary, Bishop of Poitiers, A.D. 350; Gregory, Bishop of Nyssa, A.D., 372; and his brother Basil, the great Bishop of Cæsarea, A.D. 370; Gregory Nazianzum, Bishop of Constantinople, A.D. 378, were all married men; and Synosius, when he was made Bishop of Ptolemais, in the fifth century, was also a married man. It was not until the year 1084 that the right of marriage was taken away from the priests in the Western Church, under Gregory VII.* But this was only a local

* Polydore Vergil. *De Rerum Invent.*, lib. v., c. iv., p. 54. London, 1551.

discipline, and this is evident from an order issued by Innocent III. at the Fourth Lateran Council (A.D. 1215). The Fourteenth Canon "Of the Incontinence of the Clergy," says:—"But those who, according to the custom of their country, have put away the marriage union, if they have fallen let them be punished more heavily, *since it was in their power to use lawful marriage.*"* The English clergy up to the eleventh century were generally married. There were monasteries specially for the married clergy. In the time of Crichley, Archbishop of Canterbury, 1413-1441, the clergy were married. Archbishop Wareham, the predecessor of Cranmer, was married. Erasmus in a letter to him refers to his wife and children.† It is also a well established fact that the office of successor of Patrick at Armagh went for 200 years, A.D. 926 to 1129, in one family. Now if Dr. Littledale makes such a positive assertion as he has done, in a notorious matter, and that assertion is positively false, what reliance can be placed in anything that he says? In his extreme virulence (can I put it down to anything else?) he has even reproduced the oft-repeated calumnies that Henry VIII. seduced Anne Boleyn's sister and his own mother-in-law; and this is introduced for the express purpose of blackening Cranmer, who, Dr. Littledale suggests, was aware of these as facts, and that he was a party, therefore, to an incestuous intercourse. Dr. Southey in his "Book of the Church," in reply to these calumnies, refers to "the fiendish malignity with which Anne Boleyn's story has been blackened by the Romanists; with characteristic effrontery they asserted that her mother and sister had been both mistresses of the king and that she was his own daughter."‡ The scandal has been often repeated and exposed as the inventions of the Jesuit Parsons or his compeers;|| and it behoved Dr. Littledale to advance some more reliable proof than his bare repetition of the slander; and Dr. Littledale—a professed minister of the Gospel—does not scruple to stoop so low as to pick up the offal of Jesuit malignity if he can thereby obtain a passing triumph over the Reformers. And, lastly, Dr. Littledale,

* Lab. et Coss. Concil., tom xi., col 168. Paris 1671.

† Quoted by Dr. Hook. "Lives of the Archbishops," volume vi., p. 318 London, 1868.

‡ Pages 37-38. London. 8th edition.

|| See "Todd's Vindication of Cranmer," pp. 32-37. London, 1826.

in the plenitude of his charity, declares that Cranmer died "never once repenting of any of his abominable crimes"—"he died absolutely impenitent for these and other crimes, and went thus to his own place!" Of course he does not mean to heaven! How does Dr. Littledale dare to sit in judgment on this great and good man, and thus consign him to eternal damnation? When Cranmer was accused of having formerly held Popish views of the Sacrament he humbly and meekly replied that, as it pleased God to show him by His Word a more perfect knowledge of His Son, Jesus Christ, by little and little he put away his former ignorance; and added—"As God in His mercy gave me light, so, through His grace, I opened my eyes to receive it, and did not wilfully repugn unto God and remain in darkness. And I trust in God's mercy and pardon for my former errors, because I erred but of frailness and ignorance."* And this is the lying miscreant and unrepentant sinner who has "gone to his own place,"—provided for him by Dr. Littledale! The calumnies heaped one upon another by this *Christian* minister have been for the most part most satisfactorily refuted; and Dr. Littledale cannot be ignorant of the Rev. H. J. Todd's "Vindication of Cranmer," to which I must refer the reader. The want of charity—if not of truth also—displayed by Dr. Littledale in this part of his history is more revolting than all Cobbett's invectives and vituperative language. Cobbett did not pretend to religion. He was an admirer of the infidel Tom Paine. But Dr. Littledale does profess to be at least a minister of the Gospel, and on all occasions parades his title of "Priest of the English Church," and thus trades on the respectability of his position in the Church.

I do not pretend to hold Cranmer up as a pattern of purity and holiness: it is not necessary to our cause that I should do so. :—

"The Reformation builds on a rock, removing the hay and stubble, the perishing materials heaped on it by Popes, to secure our Church a firm establishment on Christ the foundation. Cranmer we look upon but as an instrument used by God to clear away the rubbish, and whatever his personal frailties or

* Quoted by Todd in his "Vindication of Cranmer," p. 13. 1826.

infirmities may have been (for Christ has appointed men, not angels, for the work of his ministry here,) the doctrines of the Gospel by him restored are not the less pure, nor the corruptions he pointed out less abominable; and the better use we make of that blessing which he, by his labour among us, procured for us, we shall esteem him the more highly in love for his work's sake, whatever his faults were in other respects."*

BURNET, the industrious, great, and learned divine, was Professor of Divinity in the University of Glasgow, Chaplain of the King, and Preacher at the Rolls, and afterwards Bishop of Salisbury. Both Houses of Parliament paid him the high compliment of passing a vote of thanks for his work on the Reformation, and urged him to continue his labours. This is the man Dr. Littledale presumes to call a mendacious—that is, a lying, partisan. I should be much surprised if the Doctor's literary labours ever obtained for him a notoriety beyond that awarded to the notorious Cobbett, whose genius for invective seems to lie in the same direction, and used with the same object, namely, to vilify the Reformers and Reformation. During Burnet's lifetime some of his errors were pointed out to him; accordingly, in the preface of the third volume, in a candid manner, he acknowledged his obligations to those who had civilly and dispassionately supplied him with corrections. This does not bespeak a lying propensity. "These corrections (he said) I publish, being neither ashamed to confess my faults, nor unwilling to acknowledge from what hand I received better information. My design in writing is to discover truth, and to deliver it down to the next age; so I should consider it a mean and criminal piece of vanity to suppress this discovery of my errors, and though the number and consequence of them had been greater than it is, I should rather have submitted to a much severer penance, than have left the world in the mistakes I had led them into."† This is not the language of a "mendacious partisan." Dr. Littledale, "Go thou and do likewise!" As to the "History of his own Times," some of Burnet's statements have been called in question, but as

* Ridley's "Review of Phillips' 'Life of Cardinal Pole,'" quoted by Todd, as above p. xiii.

† The preface to Nare's edition, vol. I., p. 8. London, 1830.

now appears without foundation; and accordingly, numerous suppressed passages have been restored in the recent Clarendon Press edition. To suppose an historian to be throughout accurate in all his statements is unreasonable; but, being a Reformer is quite sufficient, in Dr. Littledale's estimation, to stamp him as a mendacious partisan.

And for the same reason was JOHN FOXE also a liar. His "Acts and Monuments" Dr. Littledale calls "that magazine of lying bigotry, a work which no educated man living, possessed of any self-respect, or honesty, does otherwise than repudiate with contempt and aversion."

Foxe was chosen Fellow of Magdalen College in 1543, but was expelled in 1545 for adopting the principles of the Reformation. He went abroad, and returned on the accession of Queen Elizabeth, and became Prebend of Salisbury in 1563. He refused further preferment, owing to his having some scruples about ceremonies. He was at least sincere. He died in 1587. He first published his "Acts and Monuments" at Strasburg, in 1554; so that he was a living witness of the principal acts he describes. It is this work that has ever been the "red rag" to the rabid Anti-Reformers. Modern Ritualists look upon it as "the devil's book;" you can detect them at once by the bare mention of it, but if you ask any of them wherein Foxe has lied they cannot tell.

With a knowledge of these accusations against "Faxe's Book of Martyrs" we have the unbiassed and bold testimony of two learned divines, Christopher Wordsworth, D.D., (the father of the poet), and the historian Soames, Chancellor of St. Paul's. Soames' testimony is as follows:—

"Invariable accuracy is not to be expected in any historical work of such extent; but it may be truly said of England's venerable martyrologist, that his relations are more than ordinarily worthy of reliance. His principal object being, indeed, to leave behind him a vast mass of authentic information relating to those miserable times which it had been his lot to witness, he printed a vast mass of original letters, records of judicial processes, and other documentary evidence. The result of this judicious policy was a work which has highly gratified the friends of Protestantism, and successfully defied its enemies. Numerous attacks have been

levelled at the honest chronicler of Romish intolerance, but they have ever fallen harmless from the assailant's hands."*

Dr. Wordsworth, in his preface to his "Ecclesiastical Biography," admits the extent to which he is indebted to Foxe's labours, but he assures the reader, that in his researches, which it had been his duty to make among ancient registers, and other records, the accuracy of Foxe, in such as he had applied to his purpose, was indisputable. And he then expresses himself in the following manner:—

"I am well aware that by the extent to which I have availed myself of Foxe's 'Acts and Monuments' I fall within the sphere of such censures as that of Dr. John Milner, in which he speaks of 'the frequent publication of John Foxe's lying Book of Martyrs, with prints of men, women, and children, expiring in flames · the nonsense, inconsistency, and falsehood of which,' he says, 'he had in part exposed in his 'Letters to a Prebendary.' I am not ignorant of what has been said also by Dr. Milner's predecessors on the same argument, by Harpsfield, Parsons, and others. *But these writings have not proved, and it never will be proved, that John Foxe is not one of the most faithful and authentic of all historians.* We know too much of the strength of Foxe's book, and the weakness of those of his adversaries, to be further moved by Dr. Milner's censures *than to charge them with falsehood.* All the many researches and discoveries of later times, in regard to historical documents, have only contributed to place the general fidelity and truth of Foxe's melancholy narrative on a rock which cannot be broken."

Before Dr. Littledale had called John Foxe a "mendacious partisan," (but whom Todd in his "Vindication of Cranmer" called "the accurate Foxe,")† he should have established his own reputation for veracity by advancing *proofs*, and not rely on second hand assertions from his Papist compeers and the hired Cobbett. The opportunity of indulging in his choice vocabulary was too great. He thought he could go on with impunity, since the great William Cobbett has shown him the example, for the rough-tongued William Cobbett must be added to the list of Foxe's detractors.

* Soames' "History of the Reformation," vol. iv., p. 721. London, 1826.

† London, 1826, p. 7.

I have taken the above cases as samples of Dr. Littledale's style, to do more at present would involve writing a volume, for every single charge is either erroneous or exaggerated; but I cannot pass over Dr. Littledale's estimation of the greatest man in Europe of his day. *Apropos* to nothing connected with his subject, he declares that the late *Lord Palmerston* was "a frivolous old heathen." Every act of that great statesman, even the most private, was known to all. What would be the case with many of us—I will not include Dr. Littledale, for he, of course, is immaculate—were all our acts public property? But what would Dr. Littledale say if he were called "a frivolous, foppish old Pagan?" Pagan, for worshipping as his god a piece of consecrated bread, frivolous and foppish in the cut of his heathen garments, blasphemously called "Sacred Vestments!" And let my readers judge of the frivolity and foppery of these Ritualistic divines from the few examples I have already given from their own "Book of Ceremonies." Is there no frivolous foppery in looking after the "graceful" fit of an ecclesiastical garment—the "sitting with becoming drapery about the wearer's person;" "in studying the most beautiful combinations of folds;" "and surpassing effect of embroideries and handsome appearance;" in "tassels added as well for weight as for ornament," and "as a decoration?" These are only a few of the expressions in the Chapter on Vestments in the "*Directorium Anglicanum*!" Is there no Paganism in worshipping God's creatures? Lord Palmerston a frivolous old heathen, indeed! What are these Ritualistic Priests with their "pernicious nonsense?"

Dr. Littledale has, as I said, brought a series of accusations against the Reformers, supplemented by elaborate notes; but garbled and partial as most of them are, they do not justify the abusive language of his text. To reply to the charges satisfactorily would require an elaborate treatise far beyond the pretension of these papers; and, indeed, I do not see the force of the argument even if the accusations were true. Suppose Cranmer was a "liar and a thief," does that make the elevation and adoration of the Host less idolatrous? Suppose Somerset was a "sacrilegious robber," does that make vestments, incense, altar lights, images, &c., acceptable to God? Suppose Edward VI. was a little "tiger-cub," does that sanctify the custom of praying

for the dead or any other Popish doctrine? And suppose Henry VIII. was a "lascivious tyrant," does that make the abodes of monks and nuns sanctuaries of purity—does that justify priest-rule and priest-craft, and priestly usurpation? Suppose Burnet and Foxe were "mendacious partisans," does that justify Dr. Littledale in falsifying history? But bad as the Reformers are represented by Dr. Littledale to have been, what was the state of the society from whence they emerged? Let me in turn add the testimonies of Romanists themselves against their own un-reformed Church generally, and of their clergy in particular, of that period, which are given in full in the fourteenth volume of the Jesuits Labbæus and Cossarte's edition of the Councils. Cardinal Laurence (St. Anastasia) declared that the German heresy (Lutheranism) "had derived no little advantage partly from the abandoned morals and lives of the clergy; partly from the no longer to be concealed abuse of the sacred ordinances and the ecclesiastical constitutions" (col. 414). This was in the year 1524. One of the express objects of the Council of Trent was declared to be "the reformation of the clergy" (col. 733). Cornelius, Bishop of Bitonto, in his speech delivered before the assembled doctors of the Trent Council (year 1545, col. 992) exclaimed: "With what monsters of baseness, with what a heap of filth, with what pestilence are not both the priests and the people corrupted in the holy Church of God! I place my case in your hands, O fathers! Begin with the Sanctuary of God, and see if any modesty, any shame, any hope, or reasonable expectation remains of good living; if there be not unrestrained and unconquerable lust, a singular audacity, and incredible wickedness. . . . Also, whilst virtue and learning are neglected by those whom we ought to follow as living and breathing laws, vice and ignorance are raised in their stead to the highest honours, and it has at length been brought to pass that edification has made place for destruction, example for scandal, morals for corruption, the observance of the law for its contempt, strictness for laxity, mercy for impurity, piety for hypocrisy and smoke; preaching for contention and pride and for the vilest gain; and, to sum all in one sentence which it is grievous to utter, the odour of life for the odour of death." Peter Danesius also bore witness to the fact that "almost all the evils of the

Church arose from the depravity of the ministers." Friar George of St. James spoke of the "infidel prelates" in the Church (col. 1047). He declared that "rich benefices were bestowed on the unworthy and unlearned, on pupils, and even on boys; "that the clergy and the rulers worshipped the golden calves." Friar Henry of St. Jerome accused the priesthood of "gluttony, ambition, and avarice" (A.D. 1562, col. 1388). Again, take the estimate given by Francis Anthony Paganus of the face "of the Holy Roman [and unreformed] Church." After attributing all the evils to a corrupt clergy, he thus sums up the result:—

"I say nothing of public adulteries, rapes, and robberies; I pass over the great effusion of Christian blood, unlawful exactions, impositions gratuitously accumulated, and, from whatever cause they were introduced, persevered in without cause, and innumerable oppressions of this kind. I pass over the proud pomps of clothing, extraordinary expenses beyond the requirements of the rank in life, drunkenness, surfeits, and the inordinate filthiness of luxury such as never took place before; woman-kind was never less modest and bashful, young men were never more unbridled and undisciplined, the old were never more irreligious and foolish; in fact, never was there in all persons less fear of God, honour, virtue, and modesty, and never more carnal licentiousness, abuse, and irregularity." And so he proceeds, laying all these ills at the door of the clergy.

Mezerai, in his "Chronological Abridgment of the Sixteenth Century," the period selected by Dr. Littledale for admiration, gives the following picture of the Roman clergy:—

"The disorders and vices of the clergy reached the highest point and became so public as to render them the objects of the hatred and contempt of the people. . . . The churches were without pastors, the monasteries without monks, the regular clergy without discipline, the churches and holy houses in ruins and changed into the dens of robbers. The bishops fled from their dioceses as though they were frightful solitudes. The amusements of Paris and the occupations of the Court were their usual occupations."

These were the halcyon pre-Reformation days so lamented by our virtuous and ardent Ritualistic clergy; for everything savour-

ing of Reformation and Protestantism they abhor as the devil is supposed to hate holy water, and they take every occasion to express such aversion. Is it the religion or the morality of the pre-Reformation period that they so much admire? I quote the above passages simply because Dr. Littledale, in order to bring the Reformers and Reformation into disrepute, has cited some authorities to the effect that the "Gospellers" were a lawless and immoral set. Is it within the rules of nature that such seed as above described should bring forth, all of a sudden, good fruit? "Revolutions (Dr. Littledale reminds us) are not effected with rose water," and it is not to be expected that such a reformation as that of the sixteenth century—one which he admits to have been of the very greatest magnitude—could have been effected just as if men were stepping out of old garments into new.

I maintain that it is manifestly unjust and unfair, if not downright dishonest, for a professed minister of the Reformed Church of England, to string together a series of libels against our first Reformers, some more or less true, some false, some grossly exaggerated, with the sole apparent object of bringing the Reformation itself into disrepute, while he totally hides from view the acknowledged hideous deformities of the Roman and the un-reformed Anglican Church and their members from their popes and bishops downwards. If Dr. Littledale is such an admirer of pre-Reformation times, doctrines, and practices, and their meretricious, sensuous trappings and exhibitions, why does he not at once join the kindred spirits of the Church of Rome, where he can enjoy his erratic propensities without restriction, rather than outrage all our feelings as churchmen, and common decency by forcing upon us his Popish practices. He is one of the evil spirits sowing discord and schisms amongst us. He deliberately tells us that he does not mean to be quiet, he does not mean to secede, and will not be put down. The only course left is—until Legislation will legalise a forcible ejection of this foreign element—to hold such men up to the reprobation and contempt of every honest member of our Reformed Church.

The delinquencies, in a theological point of view, which Dr. Littledale lays at the door of the Reformers are:—

1. That "they burnt and ruined the churches that their forefathers built."

2. They "turned chalices into drinking cups, altar stones into pavements, church vestments into counterpanes, fonts into dog-troughs, and the like."

3. They "stopped the daily service of prayer and praise throughout England except in some of the cathedrals."

4. They "invented the pewsystem to deprive the poor of their rightful place in church, and sold the Gospel, like gas, at so much per foot."

It is a mockery to give the poor high ritualistic services; they cannot understand them, and, as a fact, so far as my experience goes, the pew-less churches are not frequented by the poor.

5. They "sold the Sacraments."

What does he mean? We acknowledge but two—Baptism and the Lord's Supper—and no fees are exacted for these; but what about Masses for the Dead?

6. They "made plurality and non-residence the rule throughout England instead of the exception."

One word on this. The evil was so great up to the time of Henry VIII., the Pope having appointed non-resident foreign priests to seven or eight livings at a time, and many priests having carried on secular employments, that an Act was passed prohibiting the Pope from appointing to livings, and also prohibiting pluralities and non-resident priests. In this the Reformers are not to be blamed, except that they did not carry out their reformation far enough. It is too much to expect a reformation to be at once perfect, especially when the material was a grossly corrupt priesthood.

7. "The ruin of a hundred grammar schools along with the monasteries."

This reformation was carried out in essentially Romish times, but Edward VI. did not destroy, but re-established grammar schools.

8. "Poverty was for the first time in English history made a crime."

This statement is so absurd that it needs no comment. But perhaps Dr. Littledale is lamenting the suppression of *mendicant* friars.

9. "Religion, for the first time in Christian history, was made

cold, bare, sordid, and dismal, instead of being bright, lovely, and cheerful"—that is, the *carnal* was turned into a *spiritual* worship. Dr. Littledale's school prefers the carnal and sensuous services of Rome.

To make up the "round dozen" he sneeringly "sets before us (further) innovations of the pious Reformers."—"They are," he says, "exactly three:—1. The circulation of the Bible. 2. The restoration of the cup to the laity in the Holy Communion; and 3. The establishment of the service in English."

I.—The "mere reading of the Bible (he adds) without any following of the Bible Spirit is not of much use. To me it seems like repeating the receipt in a cookery-book to a starving beggar, instead of giving him something to eat." We are quite agreed on this, but what has that to do with the Reformers and Reformation, who gave us the Bible in the vulgar tongue, so that the people could at least understand it? But it appears to me, on reading Dr. Littledale's lecture, that *his* Bible reading^r has been to little purpose, for he seems to have ignored its existence altogether. At any rate, the ninth commandment seems to have been erased, and the word "Charity" expunged from his copy of it. As to his simile of "the cookery-book to a starving beggar," what more appropriate representation of the Ritualistic services! Church of the poor indeed! How can the poor be instructed in the Gospel of Christ by their intoning, chantings, and bowings, their typical symbols of vestments and incense, and such like "pernicious nonsense?" This gratuitous reference to the Bible is characteristic of the advocates of Popery. They attribute all the alleged ill results of the Reformation to Bible reading. "So much (he says) for the Bible reading," as if "bible reading" was the natural cause of all disorders and sacrileges.

II.—As to "the restoration of the cup," he "*believes* that to be most right and fitting; but (he adds) there is an old and homely proverb that 'half a loaf is better than no bread'—in truth, instead of saying that the Reformers gave back the cup, we ought to say that they took away the bread." If we believe Dr. Littledale's theory, *he* would take away the *bread* altogether, and proposes to give *flesh* instead.

III.—True, he tells us that "in the dark days of Latin prayers

the churches were open every day and all day, and there were no pews." But is not praying in Latin like "repeating the receipts in a cookery-book to a starving beggar instead of giving him something to eat?" No doubt Dr. Littledale would like to reintroduce that custom also. And the performers do not fail to imitate the Latin priests in their services. It would be something mysterious to the poor of whom he speaks so much.

Dr. Littledale, it will be seen, omits the first "round dozen" of innovations, from "Prayers for the dead" to the "Elevation of the Host," which the Reformers so sacrilegiously expelled from the sanctuary, and which our modern Ritualists have restored! But, as I said before, he is very partial in his appreciation and enumeration of the benefits and blessings conferred by the Reformers. He takes the gloomy side of the subject. I will, in conclusion, enumerate a few of the civilising and beneficial effects omitted to be noticed by him. It will be seen that the Reformation principally affected the priestly despotism under which this country groaned, and under which yoke Dr. Littledale would fain subject us again if he had his way.

1. The Reformation abolished the PAPAL SUPREMACY in this country, and our monarchs now can reign without fear of being deposed by the mandate of the Pope,* and in this a great deal more was included than the mere words import.

2. Its abolition delivered us from the dread of Papal interdicts, in pre-Reformation days a matter of awful importance.

3. It delivered us also from the fear of Papal excommunications.

4. It relieved England from being engaged in wars to support the dignity of the so-called Holy See.

5. It deprived the Pope of the right of presenting to Church livings, which was his monopoly in pre-Reformation days.

* The following are the sovereigns and princes who have been deposed by the Pope:—Chiderick, King of France; Henry IV., Emperor of Germany; Philip, King of France; William, King of Sicily; Philip, Emperor of Germany; Philip II.; John, King of England; Manfred, King of Sicily; Charles, King of Sicily; Peter, King of Arragon; Philip the Fair, King of France; Henry V., Emperor of Germany; Ludovick and Wenceslaus, Emperors of Germany; Henry VIII., King, and Elizabeth, Queen of England, which brings us up to the Reformation.

6. It extinguished the right claimed by the Pope to hear appeals in Judicial cases.

7. It saved England all the money which would otherwise have been sent out of the kingdom for first fruits, tenths, Peter's pence, &c., &c.

8. It saved England the expense of dispensations and indulgences.

9. It saved England the expenses of relics and other consecrated articles that used to be imported over from Rome, and also the expense of other impositions and exactions of foreign monks.

10. It saved the country all the money and time which would otherwise have been expended in pilgrimages to Rome.

11. It saved this country from a variety of other pecuniary impositions summarised in the following passage in the preamble of the Act of Parliament 23 Henry VIII., c. xxi., derived from "pensions, caases, procurations, suits for provisions, and expeditions of bulls; for archbishopricks, and bishopricks, and for delegacies, and the receipts in causes of contentions and appeals, jurisdictions, absolutions, and infinite sorts of bulls, brieves, and instruments of sundry natures, names, and kinds, to the great decay and impoverishment of the kingdom."

II.—The Reformation swept away the *Monasteries* with the locusts of mendicant friars from our land:—

1. Which deprived the country of the labour of a great number of otherwise useful hands.

2. Monastic institutions consumed a large portion of the national wealth without creating any.

3. They were productive of poverty and wretchedness among the lower orders of society; concentrating wealth in their institutions, and by extorting money from the weak and dying.

4. Monastic institutions were the principal means of supporting and extending the dominion of the Pope.

5. The effect of monastic institutions was to foster vice and immorality of the grossest kind sanctified under the veil of religion.

III.—The Reformation has:—

1. Subverted the usurpation of the clergy, and diminished their wealth and their numbers.

2. It abolished the celibacy of the clergy, and the consequent evils resulting from forced celibacy.
3. It rendered the property of the clergy liable to be taxed by the civil power.
4. It rendered the clergy subject to the jurisdiction of the civil courts.
5. It excluded the clergy from holding offices in the State.
6. It reduced the power and jurisdiction of the bishops, and other ecclesiastical courts.
7. It abolished the right of sanctuary to any cut-throat vagabonds who placed themselves under the roof of a church.

IV.—The Reformation relieved this country of a corrupt and superstitious system of worship, which tended to debase and enslave the mind..

It suppressed :—

1. The profitable fable of purgatory—a superstitious error—and its consequences—Indulgences, Masses for the Dead, and other prolific sources of wealth, which filled the coffers of the Church.
2. The superstitious reliance on the intercession and merits of the departed faithful called “Saints.”
3. It broke the fictitious bank called “Treasure of the Church,” consisting of imaginary superabundant merits of the departed, and dispelled the vain belief that the living could be relieved thereby.
4. It supplanted from her imaginary pedestal a goddess whom they represented as sharing the throne of heaven with the Almighty ; one who could command the Divine Son !
5. It suppressed the dangerous and delusive belief that a sinful mortal, who calls himself a “Priest,” can judicially absolve a fellow man from his mortal sins, and thus to arrogate one of the great attributes of the Divinity—the forgiveness of sins. N.B. Dr. Littledale and his school will never forgive the Reformers for having dispelled this delusive and wickedly arrogant assumption of the Priesthood.
6. It abolished the belief that a poor, miserable mortal, presumptuously styling himself THE VICAR OF CHRIST, can anticipate the decrees of the Most High, by declaring that any fellow mortal is absolutely worthy of, and actually enjoying, as a saint

in heaven, the beatific vision, and that such can from thence hear and perceive our verbal and mental prayers.

7. The Reformation has, thank God! swept away the dangerous and degrading system of Compulsory Secret Confession to a Priest.

8. It swept away the idols of wood and stone, and so-called miracle-working images and pictures, which obtained for the pre-Reformed Church the appropriate designation of Baptised Heathenism.

9. It has done away with all penances for mortal sins supposed to be forgiven by the Priest in that so-called sacrament, and also all commutation of penances and compulsory pharasaical fasts, the observance of saints' days, and innumerable festivals of the church.

10. It cast to the bats and moles all pretended holy relics, and other consecrated toys, beads, rosaries, hallowed candles, crucifixes, and no end of holy knick-knacks, and exposed the alleged miraculous cures, and holy wells, and such like priestly impositions and "pious frauds."

11. It swept away that huge monstrosity—*Transubstantiation*—otherwise the "real objective presence,"

"Which profanes the soul and parodies our God."

And with it, the Reformers swept away "altars," and the "pernicious nonsense" of bowings and genuflexions, vestments, incense, altar lights, processions, and all other the pride, pomp, and vanities of their religious ceremonies.

V.—And, lastly, the Reformation:—

1. Has invigorated the mind and national character of Englishmen.

2. And confirmed to us our civil and religious liberties.*

Such, then, are some of the results of our GREAT AND GLORIOUS REFORMATION!—a Reformation which has relieved us from an intolerable system of Priest-rule, and Priest-craft, and spiritual slavery, despotism, and degradation! If the leaders of this Reformation were really "deeply imbued with impiety and licentious foulness," "mendacious partisans," and "wretched unscrupulous tools" of reigning "tyrants"—as represented by

* I have availed myself here of Gilbert's admirable little pamphlet, "The Social Effects of the Reformation."

Dr. Littledale in his lecture—what must have been the state of the unreformed Church? Dr. Littledale has himself, unwittingly (as I have shown) answered the question; but it is passing strange that such worthless, wicked vagabonds, should have taken so much trouble, and suffered so much persecution, as did our first English Reformers, to suppress so much acknowledged vice and superstition, the continuance of which would have enriched them and pampered their supposed vices. But it is to bring us back to that degradation, and superstition, and reimpose on us a servile dependence on a corrupt and crafty Priesthood, whose days of wicked and tyrannical rule were (according to Dr. Littledale and his school) cut short, that these Ritualistic Divines are labouring. It was for the freedom we now enjoy that our martyrs shed their blood. Now that we have gained that liberty at so great a sacrifice, let us with boldness, but with humility:—

“STAND FAST IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT AGAIN ENTANGLED WITH THE YOKE OF BONDAGE.”

Galatians v. 1.

“If the Reformation was worth establishing, it is worth maintaining.”

Bishop Barrington.

Our PROTESTANT CONSTITUTION is the precious inheritance we have received from the hands of our Martyred Reformers, “under which we have enjoyed more liberty, we have enjoyed more glory, we possess more character and power, than has hitherto fallen to the lot of any other country on the globe.”

Sir Robert Peel, 9th May, 1817.

APPENDIX.

PRAYERS FOR THE DEAD.

Mr. J. C. S. Kroenig, Secretary of the Hebrew Christian Alliance, wrote to the editor of the *Rock* the following letter:—

SIR,—In your impression of Tuesday, November 17th, the following statement occurs in the article headed, “A Layman’s Answer to Dr. Littledale on Innovations.—No. 3 :”—“I applied to the principal Rabbi in London for information on the subject, and he replied that Jews do not pray for the dead; that in their service there are no prayers for the dead.” I beg to state, in the name of the Hebrew Christian Alliance, that the assertion said to be made by the principal Rabbi in London, that the Jews have no prayers in their service for the dead, is fully contradicted by the quotations made from the Jewish Prayer Book which I here annex.

Dr. Littledale, however, has very little cause to appeal to the practices of Rabbinical Judaism, as those are as much opposed to the teaching of the Old Testament as Ritualistic practices are opposed to the New Testament. If Dr. Littledale chooses to find his support among the Pharisees who crucified Jesus, or among the Romanish traditions which pervert the teaching of Jesus, let him see to it that at the hour of death he finds that he has been leaning on a broken reed.—I am, dear Sir, yours,

J. C. S. KROENIG, L. C. M.,

Secretary of the Hebrew Christian Alliance.

42, St. Mary’s-terrace, Maida-hill, W.

N.B.—The following extracts are taken from *The Book of Daily Prayer*, according to the order of the German and Polish Jews as read in their synagogues:—

1. A Prayer said at the House of a mourner for the corpse.—We beseech Thee, O Lord! most merciful King, in whose hand is the soul of every living thing, and the breath of all flesh; let it be willed before Thy presence that our prayer be on behalf of the soul of (here the name follows), and be bountiful unto her according to Thy great mercy. O, unfold for her the gate of mercy, compassion, and the Garden of Eden, and receive

her with love and favour. Send unto her Thy holy angels, to direct and to place her beneath the Tree of Life near the souls of the righteous, virtuous, and pious Saints, there to enjoy the brightness of Thy glory, and satiate her with Thy benevolence which is laid up for the just. O grant that the corpse may rest in repose, and be established in gladness, joy, and peace, &c., &c. (This is only a portion of a very long prayer).

2. On the Day of Atonement and other high festivals and Sabbaths the following prayers are offered in the synagogues for the dead:—May God remember the soul of my honoured father (or mother, A. B.), who has gone to his repose, for that I now solemnly vow charity (*i. e.*, almsgiving) for his sake. In reward of this may his soul be bound up in the bundle of life with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachael, and Leah; with the rest of righteous males and females that are in Paradise; and let us say, Amen.

3. A Universal Prayer of the Synagogue for the Dead:—O Lord, full of mercy, who dwellest in the heavens, grant a perfect rest under the wings of Thy Majesty in the abode of the Saints, who shine as the brightness of the firmament, to the soul of A. B., who is gone to his repose. In consequence of my having solemnly vowed alms for his sake, and for the remembrance of his soul, may his rest be in Paradise; therefore may the Merciful One overshadow him in the secrecy of His wings for ever, and bind up his soul in the bundle of life. The Lord is his portion, and may he rest in peace, and we will say, Amen.

To this letter I replied in the same paper, as follows:—

SIR,—With reference to Mr. Kroenig's remarks on this subject purporting to correct a statement made in my review of Dr. Littledale's lecture on "Innovations," permit me to transcribe the questions and answers submitted by me through a Jewish friend to the Rev. D. A. De Sola, minister of the Spanish and Portuguese Jews.

Q. What is the nature of the prayers for or concerning the departed in the Jewish Church? *A.* The prayers consist of supplications and appropriate psalms, expressing submission to the will of God, and our belief in eternal life. Psalm xlix. is one peculiarly applicable and always read at the house of mourning.

Q. What do the Jews believe on the subject of an intermediate state, after this life and before the resurrection? *A.* We know nothing of an intermediate state. We are taught throughout our Scriptures to believe that in the dissolution of the body the spirit or soul will return to the Lord, who will then award rewards or punishment according to its deserts; but in what manner or when this will take place is not revealed to us. We therefore presume not to form any conjectures, but rest satisfied that such

will be the case, for which Isaiah lxiv. is our warrant. N.B. Charitable offerings are made in the synagogue the Sabbath after the decease of any member of the congregation. These are *not* to purchase prayers or blessings for the soul, but *wholly* and *solely* for the benefit of the poor, without any ulterior object whatever. The name of the deceased being associated with them is merely a customary compliment to his or her memory.

My statement, you will see, Sir, was not, therefore, rashly made. I have since consulted several leading Jews, to whom I submitted as well the above as Mr. Kroenig's letter and his extracts, and they all confirm the statement of De Sola as strictly true.

What is usually recited in church in memory of the dead is *Chadesh*, which is found in p. 59 of "The Daily Prayers read in Synagogues and used in Families according to the custom of the German and Polish Jews." Fourth edition. London, 5602. Here there is not one word of the departed, and comes strictly under the above definition.

The case of "Michel's Trust," reported in 28 Bevan, p. 29, before the Master of the Rolls, where a trust was sought to be set aside as being for superstitious uses, in that the testator directed to be set aside as an annual sum to be paid for saying "two hours daily for ever, and on every anniversary of my death, the prayer called in Hebrew 'Caudish'" (*Chadesh*).

His lordship said, "I see nothing in the bequest which is superstitious. It was attempted to show that it was so, by importing into it the assumption that the prayer offered up on the anniversary of the death of the testator must be intended for the benefit of the soul of the testator." (p. 42). "Here nothing is said as to praying for the soul of any one." "This has no reference to praying for souls of the families." "There is nothing here to show that this was to be done under the notion that the soul of the testator would derive any benefit from it;" and his lordship declared the bequest valid.

The prayers cited by Mr. Kroenig are not properly any part of the ritual. The first one appears in p. 244. It is cabalistic. The reference to the Garden of Eden, the knocking at the grave, &c., and other acknowledged superstitions, show this to be no part of Jewish belief. This and the other two were introduced during the times of the great persecutions of the Jews by the Christians (so-called), and a Jew might just as appropriately quote as part of *Christian doctrine* the worship of the Sacramental Elements because the Romanists and the Ritualists teach that practice; it is a heresy, the date of which we can fix.—I am, Sir, your obedient servant.

C. H. COLLETTE,

On submitting the above correspondence to a lay member of the Jewish persuasion I received from him the following notes:—

"It is no part of the Jewish religion to pray for the dead; and no authority can be found for it. The Kadesh is a prayer which is part of the daily service of the Jews, and is repeated by the reader or officiating minister frequently during the service. It contains no reference to death; but it consists of praises to the Superior Being. The prayer of Kadesh is repeated (in an abridged form) at the conclusion of the reading of the Law. It is not said by all mourners, but only by a son for a period of eleven months after the death of either parent. Opinions differ as to the origin of the custom of a mourner (son) repeating the Kadesh. In former times the mourner, if qualified, was allowed to repeat the whole of the service; but the custom gradually fell into disuse from a variety of causes, and the only portion now said is the Kadesh.

"With regard to No. 1, 'The Prayer said at the House of a Mourner for the Corpse.' This is not anything else than a superstitious idea. The piece contains a few verses selected from Scripture; but the remaining portions are not recognised by the Jewish religion, nor are Nos. 2 and 3. They are seldom recited; and on the occasion of their recital, charity is given *not* for the dead, but for the living. These pieces form no part of the Jewish Service, and are said in some only, and not in all Synagogues. The Kadesh is a prayer free from superstition; it is universal; it forms part of the Daily Service: but it contains no reference to the dead, although it is said by mourners. The three other pieces alluded to are not prayers—are full of superstitions—are certainly not universal or even general. They are not said publicly, but at the private house of the mourner, and then not by the mourner himself. From the above remarks it will be observed that the Jewish religion does not recognise praying for the dead, nor do the Jews follow any rule in the matter. It may be added they are not enjoined to pray for the dead.

"The origin of these so-called Prayers for the Dead may be traced to the period when the Jews came in contact with other nations, notably the Babylonians, as well as more modern nations who had these superstitious practices. The Jews at different periods adopted them, but they never were and are not Jewish, nor do they form any part of the Jewish religion."

ERRATA.

Page 21, line 12, for "latter" read "former."

Page 53, line 3, for "Boucher" read "Bocher."

N.B.—Since the Appendix was in print Mr. Krenig has written a long and interesting letter to the *Rock* newspaper, maintaining his original statements.

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